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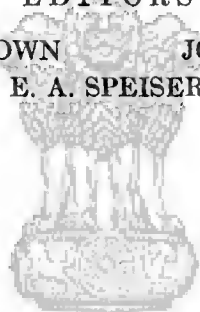
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सत्यमेव जयते

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VOLUME 9



THE KASHMIRIAN ATHARVA VEDA

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BOOKS SIXTEEN AND SEVENTEEN

# THE KASHMIRIAN ATHARVA VEDA

BOOKS SIXTEEN AND SEVENTEEN

EDITED WITH CRITICAL NOTES BY

LEROY CARR BARRET



AMERICAN ORIENTAL SOCIETY  
NEW HAVEN, CONNECTICUT

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## PREFACE

The first fifteen books of the Kashmirian Atharva Veda have all been published in JAOS at intervals since 1906; now, since it appears that this text, edited, ought to be made available as rapidly as possible, these two books are published in this form. The manner of presenting the material of the text has not been changed essentially since the first part was published: the transliteration is most important, and upon it much care has been bestowed, in spite of which there are probably too many mistakes; but concerning the intent of certain signs opinions may properly differ. Thorough work in the Pāippalāda will always demand recourse to the facsimile.

When the entire text is completely edited and easily accessible its relations to other texts ought to be studied and established: such studies may add somewhat to our understanding of the formation of the various collections but probably can add more to our understanding of the construction (and even the interpretation) of individual hymns.<sup>1</sup>

In Book 16 readings of a manuscript in Bombay are given, merely to exhibit the sort of variants which that manuscript shows: in Book 17 such readings are omitted. The few notes placed at the ends of the various hymns are given principally for the purpose of indicating the editor's mental attitude toward the problems of correcting the text. During the progress of work in these books the first three parts of Bloomfield, Edgerton, and Emeneau's *Vedic Variants* appeared, and the material there displayed clearly warns against too great readiness to depart from manuscript readings, even those of the Kashmir manuscript.

It is a privilege to have this portion of the Pāippalāda published in this form and I am sincerely grateful to the American Oriental Society for making it possible, and to Professor W. Norman Brown for his editorial supervision; also to J. H. Furst Company for careful work in the manufacture of the book.

LEROY CARR BARRET.

Hartford, Connecticut,  
February 25, 1936.

<sup>1</sup> See *Studies in Honor of Maurice Bloomfield*, pp. 1-18; also *Oriental Studies in Honour of Cursetji Erachji Pavry*, pp. 26-28.



सत्यमेव जयते

## THE KASHMIRIAN ATHARVA VEDA, BOOK SIXTEEN

### *Introduction*

This sixteenth book of the Pāippalāda is the longest of all and full of difficulties which are largely inherent in the contents: it has been no great trouble to set in order the matters of punctuation, numbers and other externalities, but establishing the text is a matter of much uncertainty.

*Of the ms*—This sixteenth book in the Kashmir ms begins f166a7 and ends f212a16, forty-six folios.<sup>1</sup> The number of lines to the page varies from 19 to 22, and the folios are in very good condition; there are about ten slight cracks or chipped places in the birch-bark, only one of which is at all important (f192b at the top). In editing this book I have used a photozinc copy of the manuscript in the library of the Bombay Branch of the Royal Asiatic Society: see JAOS 50.104 ff. As this manuscript is not independent of the birchbark manuscript we still have only the one ms for the text of Pāippalāda.<sup>2</sup>

*Punctuation, numbers, etc.*—Punctuation is as heretofore irregular; accents appear on only a few stanzas. In the first 52 hymns stanzas are numbered with only a few omissions or mistakes; in the next 25 hymns stanzas are without numbers except in hymn 70 and the first two stanzas of hymn 71; numbers are irregular in hymns 78-86; all stanzas in hymns 87-99 are numbered; numbers are given irregularly in hymns 100-106; and in the rest of the hymns stanza numbers do not appear. Many of the hymns in which stanza numbers are lacking are prose. Numbers are not given at the end of 41 hymns, but there is seldom any reason for doubt as to the end of a hymn; after all but 5 of the hymns 31-51 the hymn number has anu with it, e. g. "anu 3"; the numerals are correct. The anuvākas are numbered, and correctly numbered except for the omission of "3" and "22".

In the corresponding books of Ś the hymns are generally long but are subdivided into groups of ten stanzas, and these are spoken of as decad sūktas. In Pāipp. the hymns are divided according to this decad arrangement, with some irregularities; the hymns of Pāipp. and Ś do not correspond exactly stanza for stanza.

*Extent of the book.*—This book as edited has 155 hymns in 22 anuvākas which vary greatly in length; 4 is the least number of hymns in an anuvāka and 16 the greatest. The number of stanzas in the

<sup>1</sup> No folio is numbered 178.

<sup>2</sup> For a similar situation cf. Alan S. C. Ross in *Speculum* 9. 179 ff.

hymns varies from 3 to 27; but 76 have 10 stanzas each and 12 others have 11 stanzas each, so the decad division largely predominates.

The total number of stanzas is 1425; but in the prose passages many stanzas are brief,—and some are long.

*New and old material.*—In this book appear all the hymns of Ś Books 8 and 9, all but one of the hymns of Ś Book 10, and all but two of the hymns of Ś Book 11: a group of hymns which are in Ś Book 6 appear also here, and there are 26 hymns which are essentially new though a few of them contain material already known. Some of the hymns of this book which appear also in Ś appear in RV too; and there are a few scattered stanzas of RV in this book.

## 1

## (Ś. 8. 1)

[f166a7] oṃ namo gaṇādhīpataye z oṃ namo jvālā-[8]bhagavatyāi z  
oṃ namas tilotamāyāi z oṃ namas śivābhaga-[9]vatyāiḥ zz zz oṃ  
antakāya mṛtyave nama ihāyam astu puru-[10]ṣas sahāsunā | sūryasya  
bhāge amṛtasya loke | prāṇāpānā iha [11] te ramantām. z 1 z ud ayanam  
bhago agrabhīd ud ayanam somo aśumān. [12] ud ayanam maruto devā  
ud indrāgnī svastaye z 2 z eteśudhiya prā-[13]ṇara ihāyur iha te naḥ u  
tvā nirṛtyāḥ pāśebhyo dāivya vācā bharā-[14]masi z 3 z ut krāmātho  
māva patthā mṛtyoṣ padbīśav avāmuñca-[15]mānaḥ mā cyatthā asmāl  
lokād agnes sūryasya samdr̥śā z 4 z [16] tubhyam vātaṣ pavatām mātā-  
riśvā tubhyam varṣantv amṛtāny āpaḥ sūryas te ta-[17]nve sam tamā  
tvām mṛtyur jayethām mā pra maṣṭhā z 5 z udyānam te pu-[18]ruṣa  
nāvayānam jivādan te dakṣadātīm kṛṇomi | mā he ramhe-[19]mam  
amṛtam sukham ratham adirvir vidatham ā vadāsīt. z 6 z [20] mā te  
manas tatra gān mā tiro bhūr mā jīvebhyas pra mado mānu gāḥ [f166b]  
pitūn viśve devāḥ abhi rakṣantu tvaha mā gatānām ā didihatā ye neyam-  
[2]tu parāvataṁ z ud āroha tamaso jyotir ehy ā te hastam rabhāmahe z  
māsa-[3]ś ci tvā mā śapalāś ca preṣitāu yamasyāu pathirakṣāi śvānau  
arvān eha mā [4] va diḍhyo mā tarīṣṭhās pratnā naḥ z 9 z mahitam  
panthām anu gā bhī-[5]ma eṣu yena pūrvam nayatu tam vravīmi | tam  
etat puruṣa mā pra vatthā bhayaṁ pa-[6]rastād abhayaṁ te arvāk.  
z 10 z ṣoḍāśakāṇḍe prathamā sūktā z z

Near the end of f166a14 Bm has padbīśīyā°; the bark of the ms is cracked and the result is that the “v” signs do resemble “y” signs.

For the invocation read: oṃ namo gaṇādhīpataye z oṃ namo jvālā-bhagavatyāi z oṃ namas tilottamāyāi z oṃ namas śivābhagavatyāi zz zz



Read: antakāya mṛtyave nama ihāyam astu puruṣas saḥāsunā | sūr-  
 yasya bhāge amṛtasya loke prāṇā apānā iha te ramantām z 1 z ud enaṁ  
 bhago agrabhīd ud enaṁ somo anśumān | ud enaṁ maruto devā ud  
 indrāgnī svastaye z 2 z iha te 'sur iha prāṇa ihāyur iha te manaḥ | ut tvā  
 nirṛtyāḥ pāśebhyo dāivyā vācā bharāmāsi z 3 z ut krāmātho māva patthā  
 mṛtyoṣ paḍbīśam avamuñcamānaḥ | mā chitthā asmāl lokād agnes sūr-  
 yasya saṁdrśaḥ z 4 z tubhyaṁ vātaṣ pavatām mātariśvā tubhyaṁ varṣantv  
 amṛtany āpaḥ | sūryas te tanve saṁ tapāti tvām mṛtyur dayatām ma pra  
 meṣṭhāḥ z 5 z udyānaṁ te puruṣa nāvayānaṁ jīvātum te dakṣatātīm  
 kṛṇomi | ā hi rohemam amṛtaṁ sukhaṁ ratham atha jirvir vidatham ā  
 vadāsi z 6 z mā te manas tatra gān mā tiro bhūn mā jīvebhyas pra mado  
 mānu gāḥ pitṛn | viśve devā abhi rakṣantu tveha z 7 z mā gatānām ā  
 dīdhīthā ye nayanti parāvatam | ud ā roha tamaso jyotir ehy ā te hastaṁ  
 rabhāmahe z 8 z śyāmaś ca tvā śabalaś ca preṣitāu yamasya yāu pathirakṣī  
 śvānau | arvāṇ ehi mā vi dīdhyo mā tāriṣṭhāṣ pratnā naḥ z 9 z maitam  
 panthām anu gā bhīma eṣa yena pūrvaṁ neyatha taṁ vravīmi | tama  
 etat puruṣa mā pra patthā bhayaṁ parastād abhayaṁ te arvāk z 10 z 1 z

St. 9. In pāda d I give a reading which seems possible, but our ms may intend no variant from the reading of Ś mātra tiṣṭhaḥ parāñmanah.

2

(Ś. 8. 1)

[f166b7] rakṣantu tvāgnayo ye psv antā rakṣantu tvā manuṣyā yam  
 indhate | vāiśvānaro rakṣa-[8]tu jātavedā divyas tvā māt pra dahād  
 vidyuta saha z 1 z rakṣantu tvā [9] prthivī rakṣatu dyāus sūryasya tvā  
 rakṣatām candramās ca | mā tvā kravyād a-[10]bhi saṁstāra saṅkamukā  
 cara z 2 z antarikṣaṁ rakṣatu devahetyā bo-[11]dhaś ci tvā pratibodhaś  
 caratām svapnaś ca tvānavadrāṇiś ca rakṣatām gopāyāñ-[12]ś ci tvā  
 rakṣatām jāgraviś ca z 3 z te tvā rakṣantu te tvā gopāyantu te tvām  
 [13] haṣassāyāntu tebhyo namas tebhyas svāhā z 4 z jīvebhyas tvā  
 samite [14] vāyur indro dhātā dadhātu savitā trāyamānaḥ | mā tvā  
 prāṇo [15] bala hāsiḍ asanti nir hvayāmāsi z 5 z mā tvā jambhasyohanu-  
 [16]r mā tuso vidam mā jihva varyuṣ prasuyuṣ kathā syā u tvāditya  
 vasavo [17] bharantūr indrāgnī svastaye z 6 z ayaṁ devā ihavāstv ayaṁ  
 māva-[18]tpa gādhitah imam sahasravīryeṇa mṛtyor ut pādāyāmasi  
 z 7 z [19] u tvā mṛtyor apīparaṁ saṁnamanto vayo vayodhasaḥ mā tvā  
 vyastakeśye mā [f167a] tvāgharido rujaṁ z 8 z āhārśaṁ tvā vidam tvā  
 punar āgāṣ punarṇava | sarvāṁga sarvaṁ te ca-[2]kṣus sarvaṁ āyus śa  
 te vidam. z 9 z u tvā dyāur ut prthivy ut prajāpatir agrabhīt. | [3] u tvā  
 mṛtyor oṣadhayas somarājñīr apīparam. z 10 z yāvat te jyotir abhūr apa

ta-[4]tvamo kramet. | apa tvam mṛtyum nirṛtim apa yakṣmaṁ ni dadhmāsi z 11 z 2 z z

In f167a1 the ms corrects sarvāṅga to °āṅga.

Read: rakṣantu tvāgnayo ye 'psv antā rakṣatu tvā manuṣyā yam indhate | vāisvānaro rakṣatu jātavedā divyas tvā mā pra dahād vudyutā saha z 1 z rakṣatu tvā pṛthivī rakṣatu dyāus sūryas ca tvā rakṣatām candramās ca | mā tvā kravyād abhi maṁstārāt saṅkasukāc cara z 2 z antarikṣam rakṣatu devahetyā bodhas ca tvā pratibodhas ca rakṣatām | asvapnaś ca tvānavadrānaś ca rakṣatām gopānaś ca tvā rakṣatām jāgrvīś ca z 3 z te tvā rakṣantu te tvā gopāyantu te tvānhasas tṣāyantu tebhyaḥ namas tebhyaḥ svāhā z 4 z jivebhyas tvā samitāu vāyur indro dhātā dadhātu savitā trāyamāṇaḥ | mā tvā prāṇo balaṁ hāsīd asuṁ te nir hvayāmasi z 5 z mā tvā jambhas saṁhanur mā tamo vidan mā tṛjivāvāryuṣ pramayūṣ kathā syāḥ | ut tvādityā vasavo bharantūd indrāgnī svastaye z 6 z ayaṁ devā ihāivāstv ayaṁ māmutra gād itaḥ | imaṁ sahasravīryeṇa mṛtyor ut pārayāmasi z 7 z ut tvā mṛtyor apīparaṁ saṁ namantu vayodhasaḥ | mā tvā vyastakeśyo mā tvāgharudo rudan z 8 z āhārṣaṁ tvāvidam tvā punar āgās punarṇava | sarvāṅga sarvaṁ te cakṣus sarvam āyuś ca te 'vidam z 9 z ut tvā dyāur ut pṛthivy ut prajāpatir agrabhīt | ut tvā mṛtyor oṣadhayas somarājūḥ apīparaṁ z 10 z yāvat te jyotir abhūd apa tvat tamo 'kramīt | apa tvan mṛtyum nirṛtim apa yakṣmaṁ ni dadhmāsi z 11 z 2 z

St 4. Ś does not have the third phrase of this stanza.

St 6. In pāda b jihvāvāryaś might be a possible reading.

St 11. In pāda a Ś has vy avāt and that may have been the reading of Ppp.

### 3

(Ś. 8. 2)

[f167a5] ā rabhasvemām amṛtasya svaṣṭim aśchibhyamānā jaradaṣṭir astu | te aman tāyuṣ punar ā [6] bhavāmi rajas tvamo mopa rā mā pra meṣṭhā z 1 z jivatā jyotir abhy eha lokam ā tvā [7] harāmi śataśārādāya | drāghīya āyuṣ pratiraṁ te kṛṇomy amuṁca mṛtyupā-[8]śām aśasti z 2 z vātā te prāṇam avidam sūryā cakṣur ahvari yat te manas tavi [9] dad dhārayāmi saṁvṛksāṁgāir vada jihvayāpalam. z 3 z prāṇena tvām [10] dvipadām catuṣpadām agnīva jātam avi saṁ dhamāsi | namas te mṛtyo cakṣuṣe nama-[11]namaṣ prāṇāya te karam. z 4 z ayaṁ jivatū mā mṛtemaṁ suvīrayā-[12]masi | kṛṇomy asmāi bheṣajaṁ mṛtyo mā puruṣaṁ vadhi z 5 z jivanālām na-[13]ghāriṣāṁ jivantim oṣadhīm ahaṁ | trāyamāṇāṁ sahasānām sahasvatim a-[14]rundhatim i hvaye apā ariṣṭatālaye z 6 z adhi vrūhi mā rapathā sṛ-[15]jevaṁ tavāiva saṁ sarvā

ihā ihāstu bhavāsarvo mṛdutaṁ śarma yaścam upaji-[16]tya duritaṁ  
dhattam āyuh z 7 z devānām hetīṣ pari tvā vṛnaktu pārayā-[17]mi rajasā  
u tvā mṛtyor apīparaṁ ārād agniṁ kravyādhaṁ nirhaṁ jīvātave te pari  
[18] yaṁ dadāmi z 8 z asmāi mṛtyo adhi vrūhi imaṁ jayasvodito him etu  
| a-[19]riṣtas sarvān susruṣu jaramās chatāyanātmanā bhujam uṣṇavat.  
z 9 z [20] yat te nīyānaṁ rajaso mṛtyo navadhariṣyam | pathāimaṁ  
tvāsyā rakṣantu vrahmāsme [f167b] varma kṛṇmasi z 10 z 3 z

In f167a5 the ms corrects aman to asan; in line 7 it has bhrā over drā;  
in line 15 it corrects to mṛdutaṁ; in line 19 it corrects to jarasās.

At the very end of f167a Bm gives vrahmāsmāi: the birch-bark seems  
to have peeled a little at this spot.

Read: ā rabhasvemām amṛtasya śnuṣṭim acchidyamānā jaradaṣṭir astu  
te | asuṁ ta āyus punar ā bharāmi rajas tamo mopa gā mā pra meṣṭhāḥ  
z 1 z jīvātām jyotir abhy ehi lokam ā tvā harāmi śataśāradāya | drāghīya  
āyus prataram te kṛṇomy avamuñcan mṛtyupāśān aśastim z 2 z vātāt te  
prāṇam avidam sūryāc cakṣur fahvari | yat te manas tvayi tad dhārayāmi  
saṁ vṛṇkṣvāṅgāir vada jihvayālapan z 3 z prāṇena tvām dvipadām  
catuṣpadām agniṁ iva jātam abhi saṁ dhamāmi | namas te mṛtyo  
cakṣuṣe namaṣ prāṇāya te karam z 4 z ayaṁ jīvatu mā mṛtemaṁ sam  
irayāmasi | kṛṇomy asmāi bheṣajam mṛtyo mā puruṣaṁ vadhiḥ z 5 z  
jīvalām naghāriṣāṁ jīvantīm oṣadhīm aham | trāyamāṇām sahamānām  
sahasvatīm arundhatīm iha hvaye asmā ariṣṭatātaye z 6 z adhi vrūhi mā  
rabhathāḥ srjemaṁ tavāiva saṁ sarvahāyā ihāstu | bhavāsarvau mṛdutaṁ  
śarma yacchatam upajitya duritaṁ dhattam āyuh z 7 z devānām hetīṣ  
pari tvā vṛnaktu pārayāmi rajasā ut tvā mṛtyor apīparam | ārād agniṁ  
kravyādhaṁ nirūhan jīvātave te paridhīm dadhāmi z 8 z asmāi mṛtyo adhi  
vrūhīmaṁ dayasvod ito 'yam etu | ariṣtas sarvāṅgas suśruj jarasā śata-  
hāyana ātmanā bhujam aśnavat z 9 z yat te nīyānaṁ rajaso mṛtyo  
'navadharsyam | patha imaṁ tasmād rakṣanto vrahmāsmāi varma  
kṛṇmasi z 10 z 3 z

## 4

(Ś. 8. 2)

[f167b1] kṛṇomi te prāṇāpānau jarām mṛtyuṁ dīrgha-[2]m āyus  
svastī vāivasvatena prāhīlām yamadūtānś carutārān upa sedhāmi sa-[3]  
rvān. z 1 z ārād arātim nirṛtim paro grāhim kravyādah piśācān. [4]  
rakṣo yat sarvaṁ durbhūtaṁ tavāivāpa hanmasi z 2 z agneṣ tve prāṇam  
amṛtā-[5]d āyusmato vanave jātavedasa | yatrā na riṣyāmṛtasyadūti-  
śamtat te kṛṇo-[6]mi tad u te samṛdhyatām z 3 z śive te stām dyāvā-  
prthivī aśantāpe bhi-[7]cyū saṁ te sūryā tapati saṁ vāto vāta te hṛde  
śivābhi kṣaranti tvāpo [8] divyāṣ payasvatīś śivās te santv oṣadhīḥ z 4 z  
u tvā hariṣam adharā-[9]syād uttarām prthivam ati | tatra tvādityo

*rakṣatām sūryāś candramasā [10] ubhā z 5 z yat te vāsaṣ paridhānī yām  
nīvaṁ kṛṇuṣe tvam | śivam [11] te tanme tat kṛṇvaḥ saṁsparṣe dukṣaṇam  
astu te z 6 z yat kṣureṇa va-[12]rcayatā sūtejasā vaptā vapasi keśaśmaśrū  
| śumbhar mukhaṁ māinam ā-[13]yuṣ pra moṣiḥ z 7 z śivāu te hastām  
vr̥hyavāv abalāsāv adhomā-[14]dhāu yato yakṣmaṁ vi bādhetē yato  
muñcatu māñhasaḥ z 8 z yad aṣṇāsu-[15]suryadi pivami dhānyaṣ kṛṣyāṣ  
paya ādyaṁ yad anādyāṁ sarvaṁ te annam a-[16]viṣam kṛṇomi z 9 z  
ahne ca tvā rātrī cobhābhyāṁ pari dadhmasi | rā-[17]yebhyo jigatsubhya  
imaṁ naṣ pari rakṣatā z 10 z 4 z*

Bm in f167b2 has āyus svasti.

Read: kṛṇomi te prāṇāpānāu jarām mṛtyuṁ dīrgham āyus svasti |  
vāivasvatena prāhitān yamadūtānś carata ārād apa sedhāmi sarvān z 1 z  
ārād arātim nirṛtim paro grāhim kravyādaḥ piśācān | rakṣo yat sarvaṁ  
durbhūtaṁ tama evāpa hanmāsi z 2 z agneṣ te prāṇam amṛtād āyusmato  
vanve jātavedasaḥ | yatrā na riṣyā amṛtas sajūr asas tat te kṛṇomi tad  
u te samṛdhyatām z 3 z śive te stām dyāvāprthivī asaṁtāpe 'bhisocāu |  
śam te sūrya ā tapatu śam vāto vātu te hrde | śivā abhi kṣarantu tvāpo  
divyāṣ payasvatīś śivāṣ te santv oṣadhīḥ z 4 z ut tvāhārṣam adharasyā  
uttarām prthivīm abhi | tatra tvādityāu rakṣatām sūryāś candramasā  
ubhā z 5 z yat te vāsaṣ paridhānaṁ yām nīvaṁ kṛṇuṣe tvam | śivam te  
tanve tat kṛṇmaḥ saṁsparṣe †dukṣaṇam astu te z 6 z yat kṣureṇa varca-  
yatā sūtejasā vaptā vapasi keśaśmaśrū | śumbhan mukhaṁ māinam āyuṣ  
pra moṣiḥ z 7 z śivāu te stām vr̥hiyavāv abalāsāv adhomadhāu | etāu  
yakṣmaṁ vi bādhetē etāu muñcato māñhasaḥ z 8 z yad aṣṇasi yad pivasi  
dhānyaṁ kṛṣyāṣ payāḥ | yad ādyaṁ yad anādyāṁ sarvaṁ te annam  
aviṣam kṛṇomi z 9 z ahne ca tvā rātraye cobhābhyāṁ pari dadhmāsi |  
arāyebhyo jigatsubhya imaṁ naṣ pari rakṣatā z 10 z 4 z

St 4. The last pāda is taken with the next stanza in Ś.

St 6. In pāda d we might read 'ducchunam or possibly 'dukṣaṇam;  
neither one is strong.

## 5

(Ś. 8. 2)

[f167b17] śataṁ te yutaṁ hā-[18]yanā dve yuge trīṇi catvāri santu |  
indrāgnī viśve devā anu manya-[19]ntām akṛṇīyamānāḥ z 1 z śarade tvā  
hemantāya vasantāya [f168a] grīṣmāya pari dadhmāsi | varṣāni tubhyaṁ  
syonāna yeṣu vardhatv oṣadhīḥ z 2 z mṛ-[2]tyur iśe dvipadām mṛtyur  
īśa catuṣpadām tasmāt tvā mṛtyor gopayer ud dharāmi sa [3] mā mṛta  
z 3 z samviṣṭa na marīṣyasi mā bibheḥ na vāi tatra pra miyante nyo  
yamty a-[4]dharo ruja z 4 z śavo vāi tatra jivatu gāur aśvaṣ puruṣaṣ  
paśuḥ yatredaṁ vrahma kṛi-[5]yate paridhīr jīvanāya kam. z 5 z pari

*tvā pātu susānebhyo bhicarāt suga-[6]ntubhyaḥ | amurpya tvāmṛto tha  
jīvo mā te hāsiṣar asavaś śārīram. z 6 z [7] viśve tvā deva mṛtena  
bibhratv adhivaktrā paśupatiḥ te stu | anāmayat savitā te kṛṇo-[8]tv ā  
tvā prāṇo śata jīvanāya z 7 z ye mṛtyava ekaśataṁ yā nāṣṭrātuji-[9]v  
yā muñcantu tasmāt tvā devā agner vāiśvānarād adhiḥ z 8 z iti prathamā-  
[10]nurvākāḥ z z*

At the end of f168a5 Bm has svaya where the ms has suga: probably an error of copying.

Read: śataṁ te 'yutam hāyanān dve yuge trīṇi catvāri santu | indrāgnī viśve devā anu manyantām ahṇīyamānāḥ z 1 z śarade tvā hemantāya vasantāya grīṣmāya pari dadhmasi | varṣāṇi tubhyaṁ syonāni yeṣu vardhanta oṣadhīḥ z 2 z mṛtyur īśe dvipadām mṛtyur īśe catuṣpadām | tasmāt tvā mṛtyor gopater ud dharāmi sa mā mṛthāḥ z 3 z saṁviṣṭo na marīṣyasi na marīṣyasi mā bibheḥ | na vāi tatra pra mīyante no yanty adharaṁ rajaḥ z 4 z sarvo vāi tatra jīvatu gāur aśvaḥ puruṣaḥ paśuḥ | yatredaṁ vrahma kriyate paridhīr jīvanāya kam z 5 z pari tvā pātu samānebhyo 'bhicārāt sagantubhyaḥ | amartyo bhavāmṛto 'tha jīvo mā te hāsiṣur asavaś śārīram z 6 z viśve tvā devā mṛtena bibhratv adhivaktā paśupatiḥ te 'stu | anāmayat savitā te kṛṇotv ā tvā prāṇo 'mati jīvanāya z 7 z ye mṛtyava ekaśataṁ yā nāṣṭrā atijīvyāḥ | muñcantu tasmāt tvā devā agner vāiśvānarād adhi z 8 z 5 z anu 1 z

St 7. This seems to have no parallel, and the 28th stanza of Ś does not appear in our version of this hymn. In 7d 'sati might be read.

6

(Ś. 8. 3)

[f168a10] *atha rākṣoghnaśūktam. z om rakṣahāṇaṁ vājinam ā ji-  
[11]ghanmi mittraṁ prathiṣṭham upa yāmi śarma | śiśāno agniḥ kratu-  
bhis samiddhas sa [12] no diva śa riṣaḥ pātu naktam. z 1 z ayodaṁṣṭram  
arciṣā yātudhānan upa [13] sprśa jātavedas samiddhaḥ ā jīhvayā mūra-  
devān ubhasva kravyādo vṛṣṭvāpi [14] datsevāsam. z 2 z ubhobhayāvinn  
upa dehi daṁṣṭrā hiṁśaś śiśāno varam pa-[15]raṁ ca | utāntarikṣe  
paryāhy agne jambhāis san dhāhy api yātudhānām. z 3 z [16] agne  
tvacāṁ yātudhānāsyā bhindhi hiṁsrāśanir harasā hantya enam praphar-  
vāni [17] jātavedaś śraṇīhi kravyāt kraviṣṇur va kinobhy enam. z 4 z  
yajñāir iṣūs sanna-[18]vamāno agne vācā śalyam aśanirbhīr dihānaḥ  
tābhīr vidya hṛdaye yātu-[19]dhānām pratīco bāhū pratibhāndhaty eṣām.  
z 5 z utvedānīm paśyasi jāta-[20]vedas tiṣṭhantam agna uta vā carantam.  
| utāntarikṣe patantraṁ yātudhānām tam a-[f168b] stvā viddhi sarvā  
śiśānaḥ z 6 z utālabdhvā sprṇuhi jātavedotārebhā-[2]nā juṣṭir yātu-*

*dhānām agne pūrvo ni jahi śamsiśānāmāraksasāmkās tva-[3]m idamtv enī z 7 z iha pra vrūhy atamas so agne yo yātudhāno idam krnoṣi [4] tam mārabbhasva samidhā yaviṣṭha nṛcaksasasā cakṣuṣe randhayedam. z 8 z [5] tikṣṇenāgne cakṣuṣā rakṣa yajñam prāñcam vasubhyaṣ pra ṇaya pracetaḥ hiṁsro rakṣān-[6]sy aty abhi śośucāno mā tvā dabham yātudhānā nṛcaksasā z 9 z nṛcaksā rakṣas pra-[7]ti paśya vikṣu tasya śrīṇi prati śrūṇihy agrā | tasyāgni prṣṭi hirasā śrūṇi-[8]hi tredhā mūlam yātudhānasya vṛścaḥ z 10 z*

Read: rakṣoḥaṇam vājinam ā jigharmi mitram prathistham upa yāmi śarma | śiśāno agniṣ kratubhis samiddhas sa no divā sa riṣas pātu naktam z 1 z ayodaṣṭrān arciṣā yātudhānān upa sprśa jātavedas samiddhaḥ | ā jihvayā mūradevān rabhasva kravyādo vṛṣtvāpi dhatsvāsan z 2 z ubho-bhayāvinn upa dhehi daṁṣṭrā hiṁsraś śiśāno 'varam param ca | utāntarikṣe pari yāhy agne jambhaīs sam dhehy abhi yātudhānān z 3 z agne tvacam yātudhānasya bhindhi hiṁsrāsanir harasā hantv enam | pra parvāni jātavedas śrīṇi kravyāt kraviṣnur vi cinotv enam z 4 z yajñair iṣūs samnamamāno agne vācā śalyān āsanibhir dihānaḥ | tābhīr vidhya hrdaye yātudhānān pratīco bāhūn prati bhaūdhya eṣām z 5 z utedānīm paśyasi jātavedas tiṣṭhantam agna uta vā carantam | utāntarikṣe patantam yātudhānam tam astvā vidhya sarvā śiśānaḥ z 6 z utālabdhvā sprṇuhi jātaveda utārebhāpān tjustīr yātudhānān | agne pūrvo ni jahi śośucāna āmādaḥ kṣiṇkās tam adantv enīh z 7 z iha pra vrūhi yatamas so agne yo yātudhāna idam krnoti | tam ā rabhasva samidhā yaviṣṭha nṛcaksasasā cakṣuṣe randhayāitam z 8 z tikṣṇenāgne cakṣuṣā rakṣa yajñam prāñcam vasubhyaṣ pra ṇaya pracetaḥ | hiṁsro rakṣānsy abhi śośucāno mā tvā dabhan yātudhānā nṛcaksasā z 9 z nṛcaksā rakṣas prati paśya vikṣu tasya trīṇi prati śrīṇihy agrā | tasyāgne prṣṭir harasā śrīṇihi tredhā mūlam yātudhānasya vṛśca z 10 z 1 z

This and the next two hymns appear as RV. 10. 87, but not with complete correspondence of stanzas. The text suggested here for 7ab is little better than that of Ś. It may be that our text of 9c should be edited to agree with that of RV and Ś which read hiṁsram ° ° ° śośucānam.

## 7

(Ś. 8. 3)

[f168b8] striram yātudhānaṣ prasitam te-[9]tritām yo agne anṛtena hanti tam arciṣā sphūrjayam jātavedas samakṣam enam [10] grṇate ni vṛṇḍhi z 1 z yad agne abhya mithunā śaphāco yad vādas ti-[11]ṣṭam janayantu rebhā | manyon manasās śathya jāyate yā tayā viddhi hrdaye [12] yātudhānām. z 2 z prā rāṣṇiha tapasā yātudhānām parāugne rakṣo

[13] *harasā śrñhi* | *puro rciṣā sūradevaś chrñhi* *parā mitapa sosa-*  
 [14] *jata śrñhi* z 3 z *parādyā devā vrjinaṁ śrñotu* *pratyag enaṁ śa-*  
 [15] *pathā yantu sṛṣṭāḥ vātrāstenāṁ sarva rśchantu* *marma viśvasyeti*  
*praṣitam* [16] *yātudhānāṁ* z 4 z *sanād agne mṛdata yātudhānāṁ na tvā*  
*rakṣāṁ pr-*[17] *tanāsi jihru anu dā sāpūrāṁ kravyādho mā te hetyā*  
*mukṣa-*[18] *ta dāivyāyāḥ* z 5 z *yaṣ pāuruṣeṇa kraviṣā samaṅkte yo* [19]  
*aśvyena paśunā yātudhānāṁ* | *yo aghnyāyā bharata kṣir agne teṣāṁ śi-*  
 [20] *rṣāṇi harasāpi vṛṣce* z 6 z *sāmvatsarīṇāṁ paya usriyāyā* [f169a]  
*tasyā māśīd yātudhāno nṛcakṣāḥ pīyūṣam agne yatamas titṛssās tvaṁ*  
*pratyāñcam arciṣā* [2] *vidhi śarman.* z 7 z *viṣaṁ gavāṁ yātudhānāḥ*  
*pivantv ā mṛddhyamntām aditaye durevā-*[3] *ṣ parīṇāṁ devas savitā*  
*dadātu parā bhāgam oṣadhīnāṁ jayantām* z 8 z *tvam no agni* [4] *da-*  
*dharād udaktas tvaṁ paścād uta rakṣā purastāt. paḍi tye te adharāśvas*  
*thaprṣṭhā ma-*[5] *ghaśaṅsaṁ śośucato dehantu* z 9 z *paścāt purastād*  
*adharād udaktas kaviḥ kā-*[6] *vyena pari pāhy agne sakhā sakhāyam ajaro*  
*jarimṇe agne martyāṁ amartyas tvaṁ naḥ* z 10 z

Bm has *hāityā* in f168b17.

Read: *trir yātudhānaḥ prasitim ta etv rtaṁ yo agne anṛtena hanti* |  
*tam arciṣā sphūrjayan jātavedas samakṣam enaṁ grṇate ni vṛndhi* z 1 z  
*yad agne adya mithunā śapāto yad vācas tṛṣṭam janayanta rebhāḥ* |  
*manyor manasaś śaravyā jāyate yā tayā vidhya hrdaye yātudhānān* z 2 z  
*parā śrñhi tapasā yātudhānān parāgne rakṣo harasā śrñhi* | *parārciṣā*  
*mūradevaṁ chrñhi parāsutṛpaś śośucataś śrñhi* z 3 z *parādyā devā*  
*vrjinaṁ śrñantu pratyag enaṁ śapathā yantu sṛṣṭāḥ* | *vācāstenāṁ śarava*  
*ṛchantu marman viśvasyāitu prasitim yātudhānaḥ* z 4 z *sanād agne*  
*mṛnāsi yātudhānān na tvā rakṣāṁsi pṛtanāsu jahruḥ* | *anu daha saha-*  
*mūrān kravyādo mā te hetyā mukṣata dāivyāyāḥ* z 5 z *yaṣ pāuruṣeṇa*  
*kraviṣā samaṅkte yo aśvyena paśunā yātudhānaḥ* | *yo aghnyāyā bharati*  
*kṣīram agne teṣāṁ śīrṣāṇi harasāpi vṛṣca* z 6 z *sāmvatsarīṇāṁ paya*  
*usriyāyās tasya māśīd yātudhāno nṛcakṣāḥ* | *pīyūṣam agne yatamas*  
*titṛpsāt tam pratyāñcam arciṣā vidhya śarman* z 7 z *viṣaṁ gavāṁ*  
*yātudhānāḥ pibantv ā mṛdyantām aditaye durevāḥ* | *parāīṇān devas*  
*savitā dadātu parā bhāgam oṣadhīnāṁ jayantām* z 8 z *tvam no agne*  
*adharād udaktas tvaṁ paścād uta rakṣā purastāt* | *prati tye te ajarāsas*  
*tapiṣṭhā aghaśaṅsaṁ śośucato dahantu* z 9 z *paścāt purastād adharād*  
*udaktas kaviḥ kāvyena pari pāhy agne* | *sakhā sakhāyam ajaro jarimṇe*  
*agne martyāṁ amartyas tvaṁ naḥ* z 10 z 2 z

St 5. In pāda a it seems that we should read with Ś and RV *mṛnāsi*; but in b *jahruḥ* is a possible reading though not as good as *jigyuh* as in the other two.

St 7. It may be that we should read *marman* at the end of d.

St 8. In pāda b our *ā mṛdyantām* may be only a graphic error.

[f169a7] *ud agne cakṣuṣ prati dhehi rebhe śaphārujaṃ yena paśyāmi yātudhānāṃ | atharvava jyo-[8]tiṣā dāivyena satyaṃ dhurvaṃtam aditi ny oṣā z 1 z pari tvāgne puraṃ vayaṃ vipraṃ saha-[9]sva dhīmahi | bhiṣa-gvarṇaṃ divaṃ dive hantāraṃ bhaṅgurāvātāṃ z 2 z vi jyotiṣā [10] vṛhatā bhāty agnir āvir viśvāni kṛṇute mahitvā | prādevir māyās sa-[11]hataye durevās śīṣite śrṅga rakṣase vi rakṣaye z 3 z agne rakṣāṃsi medha-[12]ti śukraśocir amartyaś śuciṣ pāvaka idyaḥ z 4 z agne rakṣā ṇo aṇhasaṣ prati [13] śmā deva riṣataḥ tapiṣṭhāir ajaro daha z 5 z ete śrṅge ajare jātavedas ti-[14]gmaśāṃsi vrahmaśāṃsite | tābhyāṃ duhārdasavidāsanta kimīdivaṃ pratyāñcaṃ yā-[15]tudhānaṃ jātavedo nṛcakaṣaḥ z 6 z viṣeṇaṃ bhaṅgurāvataḥ mam indra rakṣaso daha | [16] agne śukreṇa śociṣā tapuragre abhir arcibhiḥ z 7 z praty agne mithunā da-[17]ha yātudhānā kimīdinā | saṃ tvā śucāmi cagruhy adugdhamvipra manvabhiḥ [18] z 8 z praty agne harasā haraḥ śrṇiḥi viśvata prati | yātudhānasya rakṣa-[19]so balaṃ vi ruja vīryam. z 9 z sādānveyaṃ pra mṛṇa rakṣa indra yātudhā-[f169b]na kṣīṇāir mūrāiḥ yā tavagne mithunā yātudhānāṃ viśvaṃcāu ruptāu harasā śayāthāṃ z [2] z 4 z vṛhaspatin na ity ekā z 1 z 3 z*

In f169b1 Bm has dūrāiḥ, which may be the reading of the ms.

Read: tad agne cakṣuṣ prati dhehi rebhe śaphārujo yena paśyāsi yātudhānāṃ | atharvavaj jyotiṣā dāivyena satyaṃ dhūrvantam acitaṃ ny oṣa z 1 z pari tvāgne puraṃ vayaṃ vipraṃ sahasya dhīmahi | bhiṣagvarṇaṃ dive-dive hantāraṃ bhaṅgurāvātāṃ z 2 z vi jyotiṣā vṛhatā bhāty agnir āvir viśvāni kṛṇute mahitvā | prādevir māyās sahate durevās śīṣite śrṅge rakṣase vinikṣe z 3 z agnī rakṣāṃsi sedhati śukraśocir amartyaḥ | śuciṣ pāvaka idyaḥ z 4 z agne rakṣā ṇo aṇhasaṣ prati śma deva riṣataḥ | tapiṣṭhāir ajaro daha z 5 z ye te śrṅge ajare jātavedas tigmahetī vrahmaśāṃsite | tābhyāṃ durhārdam abhidāsantaṃ kimīdinaṃ pratyāñcaṃ yātudhānaṃ jātavedo nṛcakaṣaḥ z 6 z viṣeṇa bhaṅgurāvataḥ sam indro rakṣaso daha | agne śukreṇa śociṣā tapuragrābhir arcibhiḥ z 7 z praty agne mithunā daha yātudhānā kimīdinā | saṃ tvā śīśāmi jagruhy adabdhāṃ vipra manmabhiḥ z 8 z praty agne harasā haraḥ śrṇiḥi viśvataḥ prati | yātudhānasya rakṣaso balaṃ vi ruja vīryam z 9 z sādānveyaṃ pra mṛṇa rakṣa indra yātudhānaṃ kṣīṇāir mūrāiḥ | yā tavagne mithunā yātudhānā viṣvañcāu luptāu harasā śayatāṃ z 10 z vṛhaspatir naḥ pari pātu paścād utottarasmād adharād aghayoḥ | indraṣ purastād uta madhyato naḥ sakhā sakhibhyo variyaḥ kṛṇotu z 11 z 3 z



St. 3 is RV. 5. 2. 9; st. 4 is RV. 7. 15. 10; st. 5 is RV. 7. 15. 13 and does not appear in Ś; st. 6 appear only in Ś; stt. 8 and 9 are in RV. 10. 87; st. 10 is new; st. 11 appears Ś. 7. 51. 1 etc. and Ppp 15. 11. 1.

## 9

(Ś. 8. 4)

[f169b2] *indrāsomā tapatām rakṣatabjātām ny u-[3]rpayatām vṛṣāna tamovṛdhaḥ parājñīhasadito ny ohatām hatām nadethām nya śīśi-[4] tapatriṇaḥ z 1 z indrasomā sam aghaśāṇmam abhy agham tāmpur yiyastu carur aghni-[5]vāñ iva | vrahmadviṣe kravyāde ghoracakṣase dveṣo dhattam anavāyam kimīdine [6] z 2 z indrāsomā duṣkṛte vavre antar anārambhane tamasi pra vidhyatām athāiṣām [7] nyātaḥ punar ekaś śa nodayām tad vām astu māmema manyumaś chavaḥ z 3 z indra-[8]somā vartayatām divas pary agni taptebhir divo asya marmabhiḥ tapūrvam-dhebbhir a-[9]jarebhir atriṇo ni parśāna vidhyatām yaṁja nassvaram z 4 z indrāsomā pra ha-[10]ratām divo vadham saṁ pṛthivyā aghaśāṇsāya tarhaṇam | ut takṣatām svaryam parvate-[11]bhya ena rakṣo vavṛdhānam ni jarvataḥ z 5 z indrāsomā pari vām bhūtu viśvata i-[12]yam matiṣ kakṣyāśveva vājinā | yām vām hotrām pra hiṇomi medhemā vrahmā-[13]ni nṛpativa hīvratām z 6 z prati smāretām jayadbhir ebhir atham druho rakṣa-[14]so bhaṅgurāvataḥ indrāsomā duṣkṛte mā śugam bhūd yo mā kadā cid api [15] kā cid u druhiḥ z 7 z yo mā pākena manasā carantam a-[16]tiṣṭhe nirṛtebhir vacobhiḥ āpa iva kāśinā saṁgrbhītā aśāmn astā-[17]śana indra vaktā z 8 z ye pākaśāṇsam vi haranta evāi ye vā bhadrām pūṣaya-[18]nti svadhābhiḥ ahaye vā tān pradadāti soma ārād arātim nirṛter upa-[19]sthe z 9 z yo no rasam dipsati pitvo agne yo śvānam yo gavām yas tanūnām. [f170a] ripu stena steyakṛ dabhram etv anu viṣyatām tanvā tanā ca z 10 zz 4 zz*

In f169b5 Bm has dhottam; the circumflex accent mark belonging to abhy agham in the line above has been mistaken for the "o" sign.

Read: *indrāsomā tapatām rakṣa ubjātām ny arpayatām vṛṣanā tamovṛdhaḥ | parā śṛñītam acito ny oṣatām hatām nudethām ni śīśitam atriṇaḥ z 1 z indrāsomā sam aghaśāṇsam abhy agham tapur yayastu carur agniṇvāñ iva | vrahmadviṣe kravyāde ghoracakṣase dveṣo dhattam anavāyam kimīdine z 2 z indrāsomā duṣkṛto vavre antar anārambhane tamasi pra vidhyatām | athāiṣām nātaḥ punar ekaś canodayat tad vām astu sahase manyumac chavaḥ z 3 z indrāsomā vartayatām divas pary agnitaptebhir divo aśmavarmabhiḥ | tapurvadhebbhir ajarebhir atriṇo ni parśāne vidhyatām yantu nissvaram z 4 z indrāsomā pra haratām divo vadham saṁ pṛthivyā aghaśāṇsāya tarhaṇam | ut takṣatām svaryam parvatebhyo yena rakṣo vavṛdhānam nijūrvataḥ z 5 z indrāsomā pari*

vām bhūtu viśvata iyaṁ matiṣ kakṣyāśveva vājinā | yām vām hotrām  
 pra hiṇomi medhayemā vrahmāṇi nṛpativa hinvatam z 6 z prati smare-  
 thām tujayadbhir ebhir hataṁ druho rakṣaso bhaṅgurāvataḥ | indrāsomā  
 duṣkṛte mā sugaṁ bhūd yo mā kada cid abhidāsati druhaḥ z 7 z yo mā  
 pākena manasā carantam abhicaṣṭe nirṛtebhir vacobhiḥ | āpa iva kāśinā  
 saṁgrbhītā asann astv āsata indra vaktā z 8 z ye pākāśaṁsaṁ viharanta  
 evāir ye vā bhadrām dūṣayanti svadhābhiḥ | ahaye vā tān pradadātu soma  
 ā vā dadhātu nirṛter upasthe z 9 z yo no rasaṁ dipsati pītvo agne yo  
 'śvānām yo gavām yas tanūnām | ripu stenas steyakṛd dabhram etv  
 †anuviṣyatām tanvā tanā ca z 10 z 4

The hymn Ś. 8. 4 appears also RV. 7. 104.

St 4. RV and Ś have aśmahanmabhiḥ in pāda b, but it does not seem necessary to follow them.

St 7. RV and Ś have evāir in pāda a and it may be that we should follow them instead of retaining the ebhir of the ms.

St 10. RV and Ś have ni sa hiyatām in pāda d.

## 10

(Ś. 8. 4)

[f170a1] *paras so astu ta-*[2]*nvā tanā ca tisraṣ pṛthivir adho asya niśvā |*  
*prati śuṣyati yaśo asya devā yo mā di-*[3]*vā dipsati yaś ca naktam. z 1 z*  
*suviññānaṁ cikvituse jānāya saś cāsaś ca paca-*[4]*tī paspṛṣāte | tayo yat*  
*satyaṁ yatarad ṛjīyas tad it somo ati hanti āsat. z 2 z* [5] *na vā u somo*  
*vrajināṁ śṛṇotu kṣattriyaṁ mithuyā dhārayantaṁ | hanta rikṣaṁ hanti*  
*āsa-*[6]*d vadantaṁ ubhāv indrasya praśitāu śayate z 3 z yadi vāham*  
*anrtarevo asmi* [7] *soghaṁ vā devāñ apyūhe agne | kim asmaḥhyaṁ*  
*jātavedo hṛdanīṣe drāughavāca-*[8]*s the anṛtaṁ sacantām. z 4 z adyā*  
*mudāir yātudhāno asmāi vadu āyus tad a-*[9]*pi pāuruṣasya | adhā sa*  
*virāir daśabhir vi yuyā yo mā soghaṁ yātudhānety āha* [10] *z 5 z yo*  
*māyātum yātudhānety āha yo mā rakṣāś śucir asmīty āha indras to* [11]  
*hantu mahatā vadhena viśvasya jantor adhamasvajiṣṭhaḥ z 6 z pra yā*  
*jighātāṁ* [12] *khargalevi niktam apa druhas tanvaṁ gūhamānām |*  
*varvām anantām ava sā padīṣṭha grā-*[13]*vāṇo ghnantu rakṣasa upa-*  
*bdāḥ z 7 z vi jiṣṭhadhvaṁ maruto vikṣv apsita grhāṇyata* [14] *ta*  
*rakṣasaḥ saṁ baniṣṭanaḥ vayo ye bhūtvā patayanti naktabhir ya vā ripo*  
*dadhire de-*[15]*ve adhware z 8 z ata ut te patayanti svātava indraṁ*  
*dipsanti dipsavo adābhya* [16] *śīṣite śakraṣ pṛṣanebhyo vadhaṁ nūnaṁ*  
*sṛjad āsanaṁ yātumadhvāḥ z 9 z pra vartaya di-*[17]*vo aśmānam indras*  
*somaśitaṁ maghavāñ sām śīśādhi | parāgato apāgato dadhā-*[18]*d udakto*  
*abhi jahi rakṣasaṣ parvatena z 10 z*

In the right margin, about opposite line 8, is *bhyā* which apparently is a correction of *adyā*: but over *adyā* and between the lines is *tya*. In the right margin at the end of line 15 the addition of *m* to *adābhya* is indicated; Bm has made the correction.

Read: *paras so astu tanvā tanā ca tisaṣṣ prthivīr adho astu viśvāḥ | prati śuśyatu yaśo aśya devā yo mā divā dipsati yaś ca naktam z 1 z suvijñānam cikituṣe janāya sac cāsac ca vacasī pasprśāte | taylor yat satyam yatarad rjīyas tad it somo avati hanty āsat z 2 z na vā u somo vṛjinam śrjoti na kṣatriyam mithuyā dhārayantam | hanti rakṣo hanty āsad vadantam ubhāv indrasya prasitāu śayāte z 3 z yadi vāham anṛtadevo asmi mogham vā devān apyūhe agne | kim asmabhyam jātavedo hrñīṣe droghavācas te anṛtam sacantām z 4 z adyā muriya yadi yatudhāno asmi yadi vāyus tatapa pūruṣasya | adhā sa vīrāir daśabhir vi yūyā yo mā mogham yātudhānety āha z 5 z yo māyātum yātudhānety āha yo mā rakṣās śucir asmīty āha | indras tam hantu mahatā vadhena viśvasya jantor adhamas padīṣta z 6 z pra yā jigāti khargaleva naktam apa durhus tanvam gūhamānā | vavrān anantān ava sā padīṣta grāvāno ghnantu rakṣasa upabdhāi z 7 z vi tiṣṭhadhvam maruto vikṣv īpsata grbhāyata rakṣasaḥ sam pinastana | vayo ye bhūtvā patayanti naktabhir ye vā ripo dadhire deve adhvare z 8 z eta u tye patayanti śvayātava indram dipsanti dipsavo adābhyam | śīṣite śakraṣ piśunebhyo vadham nūnam srjad aśanīm yātumadbhyaḥ z 9 z pra vartaya divo aśmānam indra somaśitam maghavan sam śīśādhi | prākto apākto adharād udakto abhi jahi rakṣasaṣ parvatena z 10 z 5 z*

नवमः 11 नयने

(Ś. 8. 4)

[f170a18] *indro yābhūnām abhavat parāśa-[19]ro havirmathinām abhy āyavāsātām abhīta śakraṣ paraśur yathā vanam pātreva bhīm-[20]dam srjetu rakṣasaḥ z 1 z ulūkayātum śulūkayātum jahi śvayātim u-[21]ta kokayātum | suparṇayātim uta grddhrayātum drśeva pra mr̥ṇa rakṣa indram z 2 z [f170b] mā no rakṣo abhi naḍ yātumāvad apośchatam mithunā yā kimīdinām prthivī naḥ pā-[2]rthivān pātva anhaso ntarikṣām divyāt pātva asmān. z 3 z indra jahi pumānso [3] yātudhānam ata striyam mithunā śāsadānām vyagrīvāso mūrādevā rujanta [4] sā te drśam sūryam uścarantām z 4 z prati cakṣva vi cakṣvendras ca soma jāgratu rakṣo-[5]bhyo vadham asyacam aśanam yātumadbhyaḥ z 5 z iti ṣoḍaśakāṇḍe dvitīyo nuvā-[6]kaḥ z z*

Read: *indro yātūnām abhavat parāśaro havirmathinām abhy āvivāsātām | abhīd u śakraṣ paraśur yathā vanam pātreva bhīndan sata eti*

rakṣasaḥ z 1 z ulūkayātum śuśulūkayātum jahi śvayātum uta kokayātum | suparnayātum uta gr̥dhrayātum dṛṣadeva pra mṛṇa rakṣa indra z 2 z mā no rakṣo abhi naḍ yātumāvad apocchatām mithunā yā kimīdinām | pṛthivī naḥ pāṛthivāt pātv anhaso 'ntariksaṁ divyāt pātv asmān z 3 z indra jahi pumāṁsaṁ yātudhānam uta striyaṁ mithuyā śāśadānām | vigrīvāso mūrādevā rudanta mā te dṛśan sūryam uccarantam z 4 z prati cakṣva vi cakṣvendras ca soma jāgrtam | rakṣobhyo vadham asyatam aśaniṁ yātumadbhyaḥ z 5 z 6 z iti ṣoḍaśakāṇḍe dvitīyo 'nuvākah zz

St 5. In pāda b the ms suggests the possibility of jāgratū, but the next pāda induced me to read with RV and Ś.

## 12

(Ś. 8. 7)

[f170b6] yā babhravo yā ca śukrā rohinī uk pṛṇyāḥ asiknīḥ kṛṣṇā oṣa-[7]dhīs sarvā ośchāvadāmāsi z 1 z trāyantām imāṁ puruṣāṁ yakṣmād devahitā-[8]d adhi | yāsā dyāuḥ pitā pṛthivī mātā samudro mūlāṁ vīrudhāṁ babhūva | [9] z 2 z āpo grām divyā oṣadhayas tās te yakṣmam enasyam aṅgād aṅgād anīnaśaṁ | pra-[10]staraṇatī stambhinī ekaśṛṅgaḥ pradhanvatī oṣadhī ā vadāmi z 3 z anśuma-[11]tiḥ kāṇḍinī yā viśākhā hvaśyāmi te vīrudho vāiśvadeviḥ ugrāḥ puru-[12]ṣajīvinī yad vas sahaḥ sahamānā vīryaṁ yaś ca vo balam z 4 z tenemam a-[13]smād yakṣmāt puruṣāṁ muñcatv oṣadhī z 5 z jivalāṁ naghāriṣāṁ jīvantīm u-[14]ta | arundhatīm unnayantīm puṣpāṁ madhumatīm huve z 6 z ya ihā yanti [15] pracetaso medinī vacaso mama | athāimāṁ pārayāmāsi puruṣāṁ duritād a-[16]dhi | 7 agner ghāso apām garbho yā rohanti punannavaḥ dhruvas sahasradhāmni-[17]r bheṣajāis santv āmṛtāḥ z 8 z athakolvā udakātmanam oṣadhayaḥ varṣanta [18] duritāṁ tikṣṇaśṛṅgya urmuñcantī viruṇā ugrā yā vidūṣaṇī z 9 z ratho ba-[19]lāsanāśinī rakṣonāśanīḥ kṛtyādūṣaṇīḥ ca yaḥ | tā ihā yantv aṣadhīḥ [20] z 10 z 1 z

Read: yā babhravo yās ca śukrā rohinī uta pṛṇayāḥ | asiknīḥ kṛṣṇā oṣadhis sarvā acchāvadāmāsi z 1 z trāyantām imāṁ puruṣāṁ yakṣmād devahitād adhi | yāsāṁ dyāuḥ pitā pṛthivī mātā samudro mūlāṁ vīrudhāṁ babhūva z 2 z āpo 'grām divyā oṣadhayas tās te yakṣmam enasyam aṅgād-aṅgād anīnaśan | prastrṇatī stambinī ekaśṛṅgaḥ pradhanvatī oṣadhī ā vadāmi z 3 z anśumatīḥ kāṇḍinī yā viśākhā hvaśyāmi te vīrudho vāiśvadeviḥ | ugrāḥ puruṣajīvaṇīḥ z 4 z yad vas sahamānā vīryaṁ yac ca vo balam | tenemam asmād yakṣmāt puruṣāṁ muñcantv oṣadhīḥ z 5 z jivalāṁ naghāriṣāṁ jīvantīm uta \* \* \* | arundhatīm unna-  
yantīm puṣyāṁ madhumatīm huve z 6 z ihā yantu pracetaso medinī vacaso mama | yathemaṁ pārayāmāsi puruṣāṁ duritād adhi z 7 z agner

ghāso apām garbho yā rohanti punarnavāḥ | dhruvas sahasradhāmnīr  
bheṣajīs santv āmṛtāḥ z 8 z avakolbā udakātmāna oṣadhayaḥ | vyṛṣantu  
duritaṁ tīkṣṇaśrṅgyaḥ z 9 z unmuñcantīr vivaruṇā ugrā yā viṣadūṣaṇīḥ |  
atho balāsanāśaṇi rakṣonāśaṇīḥ kṛtyādūṣaṇīḥ ca yās tā ihā yantv oṣadhīḥ  
z 10 z 1 z

St 3. In pāda e pradhanvatīr may not seem an acceptable form;  
pratanvatīr as in Ś is certainly better.

St 6. In pāda b where I have indicated a lacuna Ś has oṣadhīm aham,  
and at 2. 6b in this book Ppp has the same.

## 13

(Ś. 8. 7)

[f170b20] śivas te santv oṣadhīr apakṛīyatāḥ sahīyasīr vīrudho yā  
[21] abhiṣṭutāḥ | apā sarasvatī jyeṣṭhā trāyantām asmākaṁ gām aśvaṁ  
puruṣaṁ [f171a] paśuṁ z 1 z madhuman mūlaṁ madhumad agdham  
āsaṁ madhuman madhyaṁ vīradhām balena madhumat pa-[2]rṇaṁ  
madhumat puṣpaṁ āsaṁ madhoḥ sambhūtā amṛtasya bhakṣo ghṛtamad  
druhrate gopurogavaṁ [3] z 2 z yāvatīḥ ketīś cemāś pṛthivyām adhy  
oṣadhīḥ tā nas sahasraparṇyo mṛtyoṁ muñcaṁ-[4]tv aṇhasaḥ z 3 z  
vyāghror maṇir vīrudhā trāyamāṇo bhīṣastipāt. | amīvās sa-[5]rvā  
rakṣāṁsy apa hantv adhi dūraṁ asmāt. z 4 z sīṅhasyeva stanīdor oṣa-  
dhīnām agne-[6]r iva vrjantv avṛtābhyāḥ gavām yakṣmaṣ puruṣāṇām  
vīrudbhiḥ janabhyo nānvyā yati [7] srotya z 5 z mamudānā oṣadhayo  
agne vāīśvānarād adhi | bhūmyos samtanva-[8]tīr atho yāsām rājā  
vanaspatīḥ z 6 z yās cāhaṁ veda vīrudho yās ca paśyā-[9]mi cakṣuṣā |  
ajñātā jānīmasi yāsi vidmami sambhṛtam. | sarvās samagrā o-[10]ṣadhī  
tvodhamtu vacaso mama z 7 z yā rohaty āṅgirasīḥ parvateṣu samīṣu ca |  
[11] vīrudho viśvabheṣajī tā no mayasvatīś śivā | oṣadhīs santu śaṁ hrde  
z 8 z [12] aśvattho bharbho vīrudhaṁ somo rājāmṛtaṁ haviḥ vriher  
yavasya bheṣajo divas putrā-[13]v amartyūṁ z 9 z ujñidhraya stanayaty  
abhikrandanty oṣadhīḥ yadā vaḥ pṛṣnimāta-[14]raḥ parjanyaṁ retasāvati  
z 10 z

In the top margin of f171a is “gra” correcting agdham. In the right  
margin of the same page opposite lines 13 and 14 are characters which  
seem to be saṁ and yāmami but they do not seem to offer any help in  
this hymn: reference is to line 14.

Read: śivās te santv oṣadhīr apakṛītāḥ sahīyasīr vīrudho yā abhiṣṭutāḥ  
| apām sarasvatī jyeṣṭhā trāyantām asmākaṁ gām aśvaṁ puruṣaṁ paśuṁ  
z 1 z madhuman mūlaṁ madhumad agram āsaṁ madhuman madhyaṁ  
vīrudhām balena | madhumat parṇaṁ madhumat puṣpaṁ āsaṁ madhoḥ

sambhūtā amṛtasya bhakṣo ghṛtamad duhrate gopurogavam z 2 z yāvatīṣ  
kīyatīṣ cemāṣ pṛthivyām adhy oṣadhīḥ | tā nas sahasraparṇyo mṛtyor  
muñcantv añhasaḥ z 3 z vyāghro maṇir vīrudhām trāyamāṇo 'bhīṣastipāḥ  
| amīvāṣ sarvā rakṣāṇsy apa hantv adhi dūram asmat z 4 z sinhasyeva  
stanathor oṣadhīnām agner iva vijanty ābhṛtābhyah | gavām yakṣmaṣ  
puruṣāṇām vīrubbhir tjanabhyo nāvya etu srotyaḥ z 5 z mumucānā oṣa-  
dhayo agner vāiśvānarād adhi | bhūmyām samtanvatīr ita yāsām rājā  
vanaspatiḥ z 6 z yās cāham veda vīrudho yās ca paśyāmi cakṣuṣā |  
ajñātā jānīmaṣ ca yā yāsu vidma ca sambhṛtam | sarvāṣ samagrā oṣadhīr  
bodhantu vacaso mama z 7 z yā rohanty āṅgirasīṣ parvateṣu sameṣu ca |  
vīrudho viśvabheṣajīṣ tā naṣ payasvatīṣ śivā oṣadhīṣ santu śam hrde z 8 z  
aśvattho darbho vīrudhām somo rājāmṛtaṁ haviḥ | vrīhir yavaṣ ca  
bheṣajāu divaṣ putrāv amartyāu z 9 z uj jihīdhve stanayatv abhikrandaty  
oṣadhīḥ | yadā vaṣ pṛṣnimātarāṣ parjanyaṣ retasāvati z 10 z 2 z

St 1. Our pādas a and c are not in Ś; with a compare Ś. 8. 2. 15a.

St 2. In pāda d Ś has sambhaktā and in e has ghṛtam annam  
duhratām; ghṛtam annam is a better reading.

St 5. In Ś pāda a ends sam vijante; oṣadhīnām seems possible: at  
the beginning of d Ś has atinutto out of which the Ppp reading could  
have been corrupted.

St 7. Pādas ef are 19ab in Ś; pādas cd of Ś st. 19 are omitted here  
but do appear above as 12. 7cd in this book.

St 8. Pāda c has no parallel.

14

(Ś. 8. 7)

[f171a14] tasyāmṛtasyemaṁ balaṁ puruṣaṁ phalayā-[15]masi | atho  
kṛṇomi bheṣajaṁ yathāśaṣ chatūyānā z 1 z arāho veda [16] vīrudhaṁ  
nakulo veda bheṣajit. | gandharvāṣ sarpā yā viduṣ tā ihā yantv oṣa-  
[17]dhīḥ z 2 z yā suparṇāṅgirasīr divyā yā vaghaṭo viduḥ vayānsi hañ-  
[18]sā yā vidu yās ca sarve patantriṇaḥ mrgā yā vanir oṣadhīṣ tasmām  
a-[19]vame huve z 3 z yāvatīnām oṣadhīnām gāvaṣ prāśnanty agnayoḥ  
yāva-[20]tinām ajāvayaḥ tāvati viśvabheṣajir ā bharāmi tvām iti z 4 z  
[f171b] yāvatīṣu manuṣyā bheṣajaṁ bhīṣajo viduḥ tāvatīṣ tubhyam  
ātṛbhāṣ carma yaśchantv oṣa-[2]dhīḥ z 5 z puspavatīṣ prasumatāṣ phalinīr  
aphalā uta | sam mātarāiva duhrām a-[3]s\*ā aṣṭatātaye z 6 z u tvā-  
hāriṣaṁ pañcaśalād u tvā daśaśalād uta | u-[4]tvā yamasya padbīsād  
oṣadhibhir apīparam. z 7 z 3 z

At the beginning of f171b3 the birch-bark is slightly broken: Bm  
has ssā.

Read: tasyāmṛtasyemaṁ balaṁ puruṣaṁ phālayāmasi | atho kṛṇomi

bheṣajam yathāsac chatahāyanaḥ z 1 z varāho veda vīrudham nakulo veda  
 bheṣajim | gandharvās sarpā yā vidus tā ihā yantv oṣadhīḥ z 2 z yāḥ  
 suparnā āṅgirasīr divyā yā vaghaṭo viduḥ | vayāṅsi haṁsā yā vidur yās ca  
 sarve patatṛiṇaḥ | mṛgā yā vidur oṣadhīs tā asmā avase huve z 3 z yāva-  
 tinām oṣadhinām gāvaṣ prāśnanty aghnyā yāvatīnām ajāvayaḥ | tāvatīr  
 viśvabheṣajīr ā bharāmi tvām abhi z 4 z yāvatīṣu manuṣyā bheṣajam bhi-  
 sajo viduḥ | tāvatīs tubhyam ābhṛtās śarma yacchantv oṣadhīḥ z 5 z puṣpa-  
 vatīṣ prasūmatīḥ phalinīr aphalā uta | saṁmātara iva duhrām asmā  
 ariṣṭatātaye z 6 z ut tvāhārṣam pañcaśalād ut tvā daśaśalād uta | ut tvā  
 yamasya paḍbīśād oṣadhībhir apīparam z 7 z 3 z

St 1. In pāda b Ś has pāyayāmasi.

St 2. For pāda d Ś has what is given as 3f here and 24f in Ś; it is our 12.10d above.

St 7. Pāda d has no parallel.

15

(Ś. 10. 4)

[f171b4] indrasya prathamo ra-[5]thamo ratho devānām aparo ratho  
 varuṇasya ṛtīya yik. ahīnām upamā ra-[6]thas sthānum ārarathā riṣat.  
 z 1 z darbhaś śocis tarūṇakam aśvasya vāraṣ puru-[7]ṣasya vāraḥ rathasya  
 bandhurv ahīnāsarasam viṣam vār id ugram z 2 z udaṅghako jyo-  
 [8]rmajya pūnar avravīt. z utplutam iva dāv ahīnām arasam viṣam vār  
 id ugram. z 3 z [9] ava śyetu parā jahi pūrveṇa cāpareṇa ca | utatplutam  
 iva dārv ahīnām arasam [10] viṣam vār id ugram z 4 z pāidvo hanti  
 kvaśarṣṇilam pāidvac cittram udāsitam pāi-[11]pāidvo rathavrihā śiras  
 sa pivot prajākum z 5 z pāidva pehi prathamo na tvā vaya-[12]m emasi |  
 ahīm syacāt patho vayam asmād vayam emasi z 6 z idam pāidva [13]  
 ajāyata idam asya parāyaṇam | imāty arvaraṣ parāhyagnayo vājīniva-  
 [14]taḥ z 7 z saṁyataim na vi śatarataḍ vayūtam nas sam yasat. | asmin  
 kṣettre dvā-[15]v ahi strī ca pumāsas thā ubhāv arasū z 8 z arasūsam  
 yāhaya ye nti [16] ye ca dūrake ghanena hanvi vṛścikam aham danḍenā-  
 gataḥ z 9 z aghāsa-[17]yyedam bheṣajam ubhaya vṛścikasya ca indro  
 māhyam aghāyantam aham pāidvo aru-[18]ndhayat. z 10 z

Read: indrasya prathamo ratho devānām aparo ratho varuṇasya ṛtīya  
 it | ahīnām upamā rathas sthānum ārad athā riṣat z 1 z darbhaś śocis  
 tarūṇakam aśvasya vāraṣ puruṣasya vāraḥ | rathasya bandhuraḥ ahīnām  
 arasam viṣam vār id ugram z 2 z udaṅghako nimajyonmajya punar  
 avravīt | udaplutam iva d r v ahīnām arasam viṣam vār id ugram z 3 z  
 ava śveta padā jahi pūrveṇa cāpareṇa ca | udaplutam iva dārv ahīnām  
 arasam viṣam vār id ugram z 4 z pāidvo hanti kvaśarṣṇilam pāidvas  
 śvitram utāsitam | pāidvo ratharvyās śiras sam bibheda prdākvāḥ z 5 z

pāidva prehi prathamō 'nu tvā vayam emasi | ahīm vy asyātāt patho yena smā vayam emasi z 6 z idaṁ pāidvo ajāyatedam asya parāyaṇam | imāny arvataṣ padāhighnyo vājīnīvataḥ z 7 z saṁyataṁ na vi ṣṭarad vyāttaṁ na saṁ yamat | asmin kṣetre dvāv ahī strī ca pumāṁs ca tā ubhāv arasā z 8 z arasāsa ihāhayo ye 'nti ye ca dūrake | ghanena hanmi vṛścikam ahīm daṇḍenāgatam z 9 z aghāśvasyedaṁ bheṣajam ubhayor vṛścikasya ca | indro me 'him aghāyantam ahīm pāidvo arandhayat z 10 z 4 z

St 1. In pāda d Ś has athārṣat, from which the Ppp reading might easily have been corrupted.

St 2. The material of this and the next two stanzas varies in arrangement in Ś and Ppp.

St 3. In pāda a I have retained udañghako as a possible variant; it is no worse than the reading of Ś but may be a corruption of it.

St 6. The form of pāda d given above is that of Ś, but the ms gives a little warrant for reading 'va yaṁ smā vayam emasi.

16

(Ś. 10. 4)

[f171b18] pāidvasya matsahe vayam sthiraś ca sthiradhāmnaḥ ime pascāt pra-[19]dākavaṣ pradicyutāsate z 1 z naṣṭāso naṣṭāhaviṣā hatā indreṇa [20] vajriṇā | jaghānendro jaghanimā vayam. z 2 z hatās tiraścīrāja-[21]yo niviṣṭāsaṣ prdākavaḥ dravyam kanikradaṁ cittram darbheṣv asitaṁ jahi z [22] z 3 z z oṁ kairātikā kumārikā sakhā khanatu bheṣajam. [f172a] hiraṇyebhir abhid girīṇām upa sāthiṣu z 4 z ayam agamṇ ivā bhiṣak pṛṣṇi-[2]hāparājitaḥ z 5 z sa vāi svajasya jambhanam ubhayor vṛścikasya ca | indro me [3] hīn ajambhayam mittraś ca varuṇāś ca vātāparjanyaobhā z 6 z pāidvo me hi-[4]n ajambhayam pradākūṁś ca pradākavaḥ hatās thiraścārājīn kuśinnūlam naśo-naśim. [5] z 7 z indra jaghāna prathamam janitāram ahe tava teṣām vas tṛṇyamūnā-[6]nām kasyatyēṣām asad ruṣā z 8 z saṁ hi śiṛṣaṇy agrabhaṁsāuñjaṣṭhiva karvaram | sindho-[7]r madhyam paredya vy anijam ahe viṣam z 9 z ahinām sarveṣām viraṁ parā vahaṁtu sindhavaḥ [8] hatās tiraścārājayo niviṣṭāsaṣ pradākavaḥ z 10 z 5 z

In f172a7 Bm has aher; it looks as if the writer of the birch-bark ms intended to write the same but the stroke for "r" is lacking.

Read: pāidvasya manmahe vayam sthirasya sthiradhāmnaḥ | ime pascāt prdākavaṣ pradidhyata āsate z 1 z naṣṭāsavo naṣṭaviṣā hatā indreṇa vajriṇā | jaghānendro jaghnimā vayam z 2 z hatās tiraścīrājayo niviṣṭāsaṣ prdākavaḥ | dravyam kanikradaṁ śvitram darbheṣv asitaṁ jahi z 3 z kairātikā kumārikā sakhā khanatu bheṣajam | hiraṇyayibhir



abhrībhir girīṇām upa sānuṣu z 4 z āyam agan yuvā bhiṣak pr̥śnihāpa-  
rājitaḥ | sa vāi svajasya jambhana ubhayor vṛścikasya ca z 5 z indro me  
'hīn ajambhayan mitraś ca varuṇaś ca | vātāparjanyaobhā z 6 z pāidvo me  
'hīn ajambhayat pr̥dākūṇś ca pr̥dākavaḥ | hatās tiraścīrājīn kasarpīlān  
daśonasīn z 7 z indra jaghāna prathamam janitāram ahe tava | teṣām  
vas tṛhyamāṇānām kas svit teṣām asad rasaḥ z 8 z sarī hi śīrṣāy  
agrabham pāuñjiṣṭha iva karvaram | sindhor madhyam paretya vy anijam  
aher viṣam z 9 z ahīnām sarveṣām viṣam parā vahantu sindhavaḥ | hatās  
tiraścīrājayo niviṣṭāsaḥ pr̥dākavaḥ z 10 z 5 z

St 3. In pāda b niviṣṭāsaḥ, which is given also in 10d, may be accepted, but the meaning is not as good as that of ś nipiṣṭāsaḥ. In c if dravyam in the sense of “tree-snake” is not acceptable we should read as in ś, darvim kanikratam.

St 8. In pāda c vas makes a rather violent inconcinnity but seems possible.

17

(ś. 10. 4)

[f172a8] oṣadhī-[9]nām aham vṛṇa ūrvarī iva | sādhlāyā | nayāmy  
arvatī iva | ahe nir āitu te viṣam [10] z 1 z yad agnāu sūrye viṣam  
pr̥thivyām uṣadhīṣu yat. | kām̐dāviṣam kanikra-[11]dam nir āitv etu te  
vahi z 2 z aṅgād aṅgāt pra cyāvaya hṛdayo pari varjaya | [12] adhā  
viṣasya yat tejo avācīnam dad etu te z 3 z agne trāyasva vipa-[13]dam  
nayemaṁ punar dhehi jīvase jātavedaḥ | mā te heḍāṇsi duritāvagarma  
ahi-[14]r vadhīd dviṣataḥ poruṣam naḥ ye agniḥ oṣadhī ahīnām ye  
abhrajā vidyuta [15] babhūvuḥ | tāsām jātāni bahudhā bahūni tebhyas  
sarvebhyo namasā vidhema z 5 z [16] tāudī nāmāsi kanyā ghṛtācī nāma  
vāsi | adhaspadena te pador ā dade [17] viśvadūṣaṇam z 6 z āre bhūd  
viṣam aro viṣe viṣam aprayāḡ api | agnir he-[18]n ni dadhād viṣam  
somo anṛṇāiḥ dviṣam ahīr amṛtaḥ z 7 z

In the right margin opposite line 9 is ri, probably correcting arvatī iva to arvatīr.

In line 14 Bm has pāuruṣam.

Read: oṣadhīnām aham viṣam vṛṇa ūrvarī iva sādhlāyā | nayāmy  
arvatīr ivāhe nir āitu te viṣam z 1 z yad agnāu sūrye viṣam pr̥thivyām  
oṣadhīṣu yat | kām̐dāviṣam kanaknakam nir āitv āitu te ahe z 2 z aṅgād-  
aṅgāt pra cyāvaya hṛdayam pari varjaya | adhā viṣasya yat tejo avācīnam  
tad etu te z 3 z agne trāyasva dvipadam nayemaṁ punar dhehi jīvase  
jātavedaḥ | mā te heḍāṇsi duritāva ganmāhir vadhīd dviṣataḥ poruṣam  
naḥ z 4 z ye agniḥ oṣadhijā ahīnām ye abhrajā vidyuta ābabhūvuḥ |  
teṣām jātāni bahudhā bahūni tebhyas sarvebhyo namasā vidhema z 5 z

tāudī nāmāsi kanyā ghṛtācī nāma vā asi | adhaspadena te pador ā dade  
viṣadūṣaṇam z 6 z āre 'bhūd viṣam arāud viṣe viṣam aprāḡ api | agnir  
aher nir adhād viṣam̐ somo nir aṇayīd viṣam̐ ahir amṛta z 7 z 6 z  
anuvāka 3 z

St 4. There is no parallel for this stanza.

St 7. Ś has six pādas the last two of which read daṇṣtāram anv agād  
viṣam ahir amṛta.

## 18

(Ś. 8. 9)

[f172a18] kutas tāu jātāu [19] katamas so ardhaḥ kasmāl lokāt  
katarasyāṣ prthivyāḥ vatso virājas sali-[20]lād ud itām dat tvā prschāmi  
katareṇa drṣtvā yo krandayat sa-[21]lilam māhitvā yoni kṛtvā tyabhijam  
śayānam | vatsāṣ kāmādhugo virū-[f172b]jo dāhā cakre tanvāṣ parāceḥ  
yāni catvāri vṛhanti yeṣām caturthīnakto vācam vrā-[2]hmenatu vidyāt  
tapasā vipaścid yasminn ekam z 3 z vṛhataṣ pari sāmāni śaṣṭhaḥ [3]  
pañcā nirmītāḥ vṛhad vṛhatyā nirmītam kuto tu vṛhatī mitaḥ z 4 z vṛhatī  
[4] pari mātrāyā mātur mātrādhi nirmītā | māyā hi jajñe māyāyā māyā-  
[5]yā mātali pari z 5 z vāiśvānarasya prathamopari dyāur yāvad rodasī ra-  
[6]pabādhe hy agne | tataḥ śaṣṭhād āmīco yaṁtu stomā ud ito yaṁty abhi  
śaṣṭham ahnaḥ | [7] z 6 z śaṇ ta prschami ṛsayaṣ kaśyapedam tvam  
yuktam yokṣam yogyam ca virāja-[9]m āhur vahmaṇaṣ pitram ton no vi  
dhehi rutamdā siṣibhyaḥ z 7 yām pracyutām a-[10]nu yajñas pracyuvanty  
ūbhitiṣṭhamānā | tasyā vraje prasave kṣasejati sā [11] virāḷ. ṛsayaṣ  
param vyoman. z 8 z sa prāṇaitu prāṇa prāṇati-[12]nām virāḷ surāt  
tam abhy etu paścāt. z viśvam vibhīśantim adhirūpām virā-[13]jam  
paśyanti tena tve paśyantēnām. z 9 z ko virājo mithunatvam praveda ka  
[14] rtūm kāu kalpam asyā | kim āna ko syā bahudhā vidugdhām ko syā  
dhāmā-[15]ni katidhā vy āgniḥ z 10 z .

The punctuation mark z is atop the 7 in the ms.

Read: kutas tāu jātāu katamas so ardhaḥ kasmāl lokāt katarasyāṣ  
prthivyāḥ | vatsāu virājas salilād udaitām tāu tvā prschāmi katareṇa  
drṣṭā z 1 z yo 'krandayat salilam mahitvā yonim kṛtvā tribhujam  
śayānam | vatsaṣ kāmādhugo virājas sa guhā cakre tanvaṣ parācāiḥ z 2 z  
yāni catvāri vṛhanti yeṣām caturtham viyunakti vācam | vrahmāinad  
vidyāt tapasā vipaścid yasminn ekam yujyate yasminn ekam z 3 z vṛhataṣ  
pari sāmāni śaṣṭhāt pañcādhi nirmītā | vṛhad vṛhatyā nirmītam kuto  
'dhi vṛhatī mitā z 4 z vṛhatī pari mātrāyā mātur mātrādhi nirmītā |  
māyā hi jajñe māyāyā māyāyā mātali pari z 5 z vāiśvānarasya prati-  
mopari dyāur yāvad rodasī vibabādhe agniḥ | tataḥ śaṣṭhād āmuto yanti  
stomā ud ito yanty abhi śaṣṭham ahnaḥ z 6 z śaṣ tvā prschāma ṛsayaṣ

kaśyapedaṁ tvaṁ yuktaṁ yuyukṣe yogaṁ ca | virājam āhur vrahmaṇaḥ  
pitaraṁ tām no vi dhehy ṛtuthā sakhibhyaḥ z 7 z yāṁ pracyutām anu  
yajñāḥ pracyuvanta upatiṣṭhanta upatiṣṭhamānām | tasyā vraje prasave  
yakṣam ejati sā virāḍ ṛṣayaḥ parame vyoman z 8 z sāprāṇāiti prāṇena  
prāṇatīnām virāṭ svarājam abhy eti paścāt | viśvaṁ viśantīm abhirūpām  
virājam paśyanti tve na tve paśyanty enām z 9 z ko virājo mithunatvaṁ  
pra veda ka ṛtūn ka u kalpam asyāḥ | kramān ko 'syā bahudhā vidugdhān  
ko asyā dhāmāni katidhā vyuṣṭiḥ z 10 z 1 z

St 9. Ś has mṛśantīm in c, and Ppp may have only a corruption.

19

(Ś. 8. 9)

[f172b14] *iyam eva sā yā prathamā vyośchat sā-[15]psv antaś carati  
praviṣṭā | vadhūr jigāya navagaj jānitri mahātā [16] asyā mahimānām  
hantaḥ z 1 z śchandaspakṣe śusāham pepiśāne sa-[17]māni yonim anu  
sañcarete | sūryapatnī sañcarati prajānatī ketu-[18]matī ajare bhūriretasā  
z 2 z ṛtasya panthām anu tisra mā-[19]hus tryo gharmā anu reta  
āguḥ prajām ekā jatyaty ūrjam ekā rā-[20]ṣṭram ekā rakṣatuṁ deva-  
yūnām z 3 z agniṣṭoma dhuryād dhuryād dhuryāsīd ya-[f173a]jñasya pakṣām  
ṛṣayaḥ kalpayantaḥ gāyatrīm triṣṭubham jagatīm anuṣṭubham vṛha-  
[2]darkīr yajamānāya svar ābharantā z 4 z pañca ṣṭir anu pañca dohā  
[3] gā pañcanāmni ṛtavo nu pañca pañca dīśaḥ pañcadaśena ktyaptās tā  
ekamū-[4]rdhnīr abhi loka etā z 5 z ṣaḍ jātā bhūtā prathamajantasya  
ṣaḍ u śsāmā-[5]ni ṣaḍam vahanti | ṣaḍ yogaṁ śīrm ana sāmā ṣaḍ āhur  
dyāvāprthivī ṣa-[6]ḍ ūrvī z 6 z om ṣaḍ āhuḥ śītām ṣaṇ māsa uṣṇāmṛtaṁ  
no vrūta yatamo ca [7] riktas sapta suparnāḥ kavayo niṣedu sapta-  
śchandānsy anu sapta dīkṣā z 7 z sapta ho-[8]mās samidho na sapta  
vadhūn sapta ṛtavo nu sapta | sapta jyāyān puruhūtagāyaṁ [9] sapta  
hotā ṛtuda yajanti tās sapta grddhrā iti yas suśravāham z aṣṭāu dhā-  
[10]māni prathamajantasyaṣṭendra ṛtvijo dāivyā yāi z aṣṭayonir ajatar  
aṣṭa-[11]putrā aṣṭamīm rātrim api havyam eti z 9 z ittham śreyo manyā-  
mānettam ā-[12]gam yuṣmākām sakhye aham asmi sevā | samānajanmā  
kratur astu naś śivas sa [13] naḥ arvās sam carati prajānan. z 10 z*

In f172b20 Bm had rakṣatuṁ but the m has been erased; in the same line it writes the syllables dhuryā only twice.

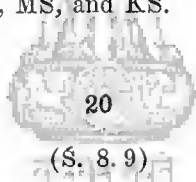
Read: *iyam eva sā yā prathamā vyāucechat sāpsv antaś carati praviṣṭā |  
vadhūr jigāya navagaj janitri mahānto asyām mahimāno antaḥ z 1 z  
chandaspakṣe uśasā pepiśāne samāne yonim anu sañcarete | sūryapatnī  
sañcaranti prajānatī ketumatī ajare bhūriretasā z 2 z ṛtasya panthām  
anu tisra āguḥ trayo gharmā anu reta āguḥ | prajām ekā jinvaty ūrjam*

ekā rāṣṭram ekā rakṣati devayūnām z 3 z agnīṣomāv adadhād yā turīyāsīd  
 yajñasya pakṣāv ṛṣayaḥ kalpayantaḥ | gāyatrīm triṣṭubhaṁ jagatīm anu-  
 ṣṭubhaṁ vṛhadarkīr yajamānāya svar ābharantaḥ z 4 z pañca vyuṣṭīr anu  
 pañca dohā gām pañcanāmnīm ṛtavo 'nu pañca | pañca diśaḥ pañcadaśena  
 klptās tā ekamūrdhnīr abhi lokam ekam z 5 z ṣaḍ jātā bhūtā prathamajā  
 ṛtasya ṣaḍ u sāmāni ṣaḍaham vahanti | ṣaḍyogaṁ śīram anu sāmā-sāmā  
 ṣaḍ āhur dyāvaprthivīḥ ṣaḍ ūrvīḥ z 6 z ṣaḍ āhuś śītān ṣaṇ māsa uṣṇān  
 ṛtūn no bhūta yatamo 'tiriktaḥ | sapta suparnāḥ kavayo ni śedus sapta  
 chandānsy anu sapta dikṣāḥ z 7 z sapta homāḥ samidho nu sapta madhūni  
 sapta ṛtavo nu sapta | saptāyāni pari bhūtā āyan sapta hotā ṛtuthā  
 yajanti tās saptagr̥dhṛā iti śuśravāham z 8 z aṣṭa dhāmāni prathamajā  
 ṛtasyaṣṭendra ṛtvijo dāivya ye | aṣṭayonir aditir aṣṭaputrāṣṭamīm rātrim  
 abhi hvayam eti z 9 z itthaṁ śreyo manyamānedam āgamaṁ yuṣmākam  
 sakhye aham asmi śevā | samānajanmā kratur asti nas śivas sa naḥ  
 sarvās sam carati prajānan z 10 z 2 z

St 1. This appears also as Ś. 3. 10. 4, Paipp. 1. 104. 4, etc. The version here varies not much from that of Ś. 8. 9. 11.

St 2. All other texts have samānam in pāda b and perhaps the correction here might better have been that. In c no other text has °carantī.

Stanzas 19 and 20 as in Ś have been omitted in the Ppp version. Stanzas 1-5 are also in TS, MS, and KS.



[f173a13] kevalī indrāya dadhur ye gr-[14]ṣṭi vaśe pīyūṣam prathamam duhānām | adhā talpaśaś catuś caturdhā devān manu-[15]ṣyān asurān atharṣin.<sup>1</sup> aṣṭendrasya ṣaḍ yamasya ṛṣīnām sapta saptadhā | apo [16] manuṣyān ovadhīs tāni pañcāni sejire z 2 z kā na gāuḥ ka yaka ṛṣiḥ ki-[17]m u sāmā kā āśiṣaḥ yakṣmam prthivyām ekavraj ekartuḥ katamo na śaḥ z 3 z [18] eko gāur ye ke ka ṛṣir ekaṁ sāmāikadhāśiṣaḥ yakṣmam prthivyām ekavraj e-[19]kartuṁ nātiricyate z 4 z

Read: kevalīndrāya duduhe hi gr̥ṣṭir vaśam pīyūṣam prathamam duhānā | athātarpayac caturaś caturdhā devān manuṣyān asurān atharṣin z 1 z aṣṭendrasya ṣaḍ yamasya ṛṣīnām sapta saptadhā | apo manuṣyān oṣadhīs tān u pañcānu secire z 2 z ko nu gāuḥ ka ekaṛṣiḥ kim u sāmā kā āśiṣaḥ | yakṣmam prthivyām ekavṛd ekartuḥ katamo nu śaḥ z 3 z eko gāur eka ekaṛṣir ekaṁ sāmāikadhāśiṣaḥ | yakṣmam prthivyām ekavṛd ekartuṁ nāti ricyate z 4 z 3 z

## 21

(Ś. 11. 4)

[f173a19] *prāṇāya namo yasya sarvaśīdaṁ vaśe | yo bhū-[20]tas sarvasyeśvaro yasmin sarvaṁ pratiṣṭhitam. z namas te prāṇa krandāya nama-[f173b]s te stanayitnave | namas te stu vidvate namas te prāṇa varṣate z 2 z yat prāṇa ṛtā-[2]v āgate abhikrandantv oṣadhīḥ vra vīyante garbhaṁ dadhate atho bahvīr vi jāyate | [3] yat prāṇa stanayitnunā abhikrandantv oṣadhīḥ sarvaṁ dadāt pramodaṁte yada [4] kiṁ ca bhūmyām adhiḥ z 4 z yadā prāṇo abhyakrandīd varṣeṇa stanayi-[5]tnunā | paśava prasyat pra modante maho vāi no bhaviṣyasi z 5 z abhīṣṭvā [6] oṣadhayaṣ prāṇeṇa samavāciraṁ | āyur vāi na prācīcarat sarvān surabhīr a-[7]ka z 6 z namas te prāṇate namo stv apānate prācīcīnāya te namaḥ parā-[8]cīnāya te namas sarvasmāi ca idaṁ namaḥ z 7 z namas te stv āyate namo [9] stu parāyate namas te prāṇa tiṣṭhata āsīnāyota te namaḥ z 8 z yā te [10] prāṇa priyā tanū yā te prāṇa preyaśi | athod bheṣajaṁ tava tasya no dhehi [11] jīvase z 9 z prāṇa prajānūpas te pitā putram iva priyaṁ prāṇo [12] ha sarvasyeśvaro yaś ca prāṇati yaś ca na z 10 z*

Read: *prāṇāya namo yasya sarvaṁ idaṁ vaśe | yo bhūtas sarvasyeśvaro yasmin sarvaṁ pratiṣṭhitam z 1 z namas te prāṇa krandāya namas te stanayitnave | namas te 'stu vidyute namas te prāṇa varṣate z 2 z yat prāṇa ṛtāv āgate abhikrandaty oṣadhīḥ | pra vīyante garbhaṁ dadhate atho bahvīr vi jāyante z 3 z yat prāṇa stanayitnunā abhikrandaty oṣadhīḥ | sarvaṁ tadā pra modate yad u kiṁ ca bhūmyām adhi z 4 z yadā prāṇo abhyakrandīd varṣeṇa stanayitnunā | paśavas tat pra modante maho vāi no bhaviṣyati z 5 z abhivṛṣṭā oṣadhayaṣ prāṇeṇa sam avādiran | āyur vāi naḥ prācīcarat sarvā naḥ surabhīr akāḥ z 6 z namas te prāṇa prāṇate namo 'stv apānate | prācīcīnāya te namaḥ parācīcīnāya te namas sarvasmāi ta idaṁ namaḥ z 7 z namas te 'stv āyate namo 'stv parāyate | namas te prāṇa tiṣṭhate āsīnāyota te namaḥ z 8 z yā te prāṇa priyā tanūr yā te prāṇa preyaśi | atho yad bheṣajaṁ tava tasya no dhehi jīvase z 9 z prāṇaṣ prajā anūpāste pitā putram iva priyaṁ | prāṇo ha sarvasyeśvaro yac ca prāṇati yac ca na z 10 z 4 z*

## 22

(Ś. 11. 4)

[f173b12] *prāṇo mṛtyuṣ prāṇo [13] amṛtaṁ prāṇaṁ devā upāśate | prāṇo ha satyavādīnam uttamo lokā [14] dadhat. z 1 z prāṇo virāt prāṇo deṣṭrī prāṇo sarvaṁ upāsa-[15]te | prāṇo gñīś candramās sūryaṣ prāṇam āhuṣ prajāpatim. z 2 z prā-[16]ṇāpāno vṛihyavūv anadvān prāṇa ucate |*

yeve ha prāṇāhito pāno [17] vṛhi ucyate z 3 z apānati prāṇati puruṣo garbhe antaḥ yā vā [18] tvaṁ prāṇa jinvaḥ sa damba vāyase tvat. z 4 z prāṇam āhur mātari-[19]śvāna vāto ha prāṇa ucyate | prāṇe bhūtaṁ bhavyaṁ ca prāṇe sarvaṁ samā-[f174a]tāḥ z 5 z atharvaṇīr āṅgirasīr devīr manuṣajās ca yās sarvāḥ pra modantv oṣadhīḥ [2] yadā tvaṁ prāṇa jinvasi z 6 z yadā prāṇo abhyavarṣid varṣeṇa pṛthivīr mahī | [3] oṣadhayaḥ pra modante tho ya kās ca vīrudhaḥ z 7 z yas te prāṇa idaṁ veda yasmiṁ-[4]ś cāsi pratiṣṭhitaḥ | yavā tasmāi bali harāmy amuṣmiṁ loka uttamam. z 8 z [5] yadā prāṇa baliṁ rucas tubhyaṁ sarvāḥ prajā imāḥ sarve yasmāi baliṁ harāmyas tvā [6] śuśrāva śuśruvuh z 9 z antargarbhaś carati devatāsābhūto bhūtas sāu jāyate punaḥ [7] sa bhūtaṁ bhavyaṁ bhuvanaṁ bhaviṣyat pitā putraṁ pra viveśā śacibhiḥ z 10 z z

Over the first syllable on f174a is the correction tam.

Read: prāṇo mṛtyuḥ prāṇo amṛtaṁ prāṇaṁ devā upāsate | prāṇo ha satyavādinam uttame loka ā dadhat z 1 z prāṇo virāt prāṇo deṣṭrī prāṇaṁ sarvā upāsate | prāṇo 'gniś candramās sūryaḥ prāṇam āhuḥ prajāpatim z 2 z prāṇāpānāu vṛhayavāu anadvān prāṇa ucyate | yave ha prāṇa āhito 'pāno vṛhir ucyate z 3 z apānati prāṇati puruṣo garbhe antaḥ | yaṁ vāi tvaṁ prāṇa jinvasi sa ḍdamba vāyase tvat z 4 z prāṇam āhur mātariśvānaṁ vāto ha prāṇa ucyate | prāṇe bhūtaṁ bhavyaṁ ca prāṇe sarvaṁ samāhitam z 5 z ātharvaṇīr āṅgirasīr devīr manuṣajās ca yāḥ | sarvāḥ pra modantv oṣadhīr yadā tvaṁ prāṇa jinvasi z 6 z yadā prāṇo abhyavarṣid varṣeṇa pṛthivīm mahīm | oṣadhayaḥ pra modante 'tho yāś kās ca vīrudhaḥ z 7 z yas te prāṇedaṁ veda yasmiṁś cāsi pratiṣṭhitaḥ | evā tasmāi baliṁ harān amuṣmiṁ loka uttame z 8 z yadā prāṇa baliḥṛtas tubhyaṁ sarvāḥ prajā imāḥ | sarve asmāi baliṁ harān yas tvā śuśrāva śuśravāḥ z 9 z antargarbhaś carati devatāsv ābhūto bhūtas sa u jāyate punaḥ | sa bhūtaṁ bhavyaṁ bhuvanaṁ bhaviṣyat pitā putraṁ pra viveśā śacibhiḥ z 10 z 5 z

## 23

(Ś. 11.4)

[174a8] ekaṁ pādaṁ notikhadati salilād asa utpapaḍam. imaṁ sa tam utkhide a-[9]hnāivācyanaḥ cyo na rātrīn nahasyāhnaḥ prajāṇā tu ki cana z 1 z aṣṭācakram varta-[10]tekanemi sahasrākṣaram pra mado ni paścāt. ardheni viśvaṁ bhuvanaṁ jajāna etasyā-[11]rdham kim u tasya ketuḥ z 2 z yo sya viśvajānmani īśi sarvasya ceṣṭitaḥ z [12] anyeṣu kṣipradhanvate tasmāi prāṇa namo stu te z 3 z yasya sarvajānmani īśe [14] viśvasya ceṣṭitaḥ atandro vrahmaṇā dhīraḥ prāṇo mām abhi rakṣatu z 3 z ūrdhva-[15]s svapneṣu jāgara nanu triyaṁ gu nanupa padyate nas srptasya srpteṣv ana māścāva ka-[16]ś cana z 5 z prāṇa mā vat paryāvṛto

*na ved anyo bhaviṣyasi | apāṁ garbham i-[17]va jīvase prāṇa badhnāmi  
tvā mayi z anuvāka z 4 z*

In the first line Bm has salilād aṁsa, and imaṁ sat.

Read: ekaṁ pādāṁ notkhidati salilād dhaṁsa utpatan | yadi sa tam  
utkhiden nāivādyā na śvaḥ syān na rātrī nāhas syān na prajñātām tu  
kiṁ cana z 1 z aṣṭācakraṁ vartata ekanemi sahasrākṣaraṁ pra puro ni  
paścāt | ardhena viśvaṁ bhuvanaṁ jajāna yad asyārdhaṁ kim u tasya  
ketuḥ z 2 z yo 'sya viśvajānmana īśe sarvasya ceṣṭitaḥ | anyeṣu kṣipra-  
dhanvane tasmāi prāṇa namo 'stu z 3 z yo 'sya sarvajānmana īśe viśvasya  
ceṣṭitaḥ | atandro vrahmaṇā dhīraḥ prāṇo mām abhi rakṣatu z 4 z  
ūrdhvas svapneṣu jāgāra nanu tīryān ni padyate | na suptam asya supteṣv  
anu śuśrāva kaś cana z 5 z prāṇa mā mat paryāvṛto na mad anyo  
bhaviṣyasi | apāṁ garbham iva jīvase prāṇa badhnāmi tvā mayi z 6 z 6 z  
anuvākaḥ 4 z

24

(S. 9. 4)

[f174a16] sahasra-[17]s tvaṣa ṛṣabhaṣ payasvān viśvārūpāṇi vakṣaṇāsi  
bibhrat. | bhadraṁ dātre yaja-[18]mānāya śikṣaṁ bārhaspatya uṣiyas  
tamntum ātām. z 1 z apāṁ yo agne [19] pratimā babhūva prabhus sar-  
vasmāi pṛthivīma devī | pitā vatsānām patir a-[20]ghnānām sahasre poṣe  
api naṣ kṛṇotu z 2 z pumān antarevā sthavira-[f174b]ṣ payasvān vasoḥ  
kabandham ṛṣavo pivanti | tvam indrāya vāthibhir devayānāir hu-[2]tam  
agnir vahatu jātavedaḥ z 3 z devānām bhāgam apānāheṣo pām rasī-[3]r  
oṣadhīnām ghṛtasya | somasya drapsur amṛita śakro vṛhann adya ṛbha-  
vaś charī-[4]ram z 4 z pitā vatsānām patir aghnānām atho pitā mahatām  
gargarāṇām | va-[5]tsam jarāyuṣ pradadāṣ piyūṣamuṣyā ghṛtam tardasya  
reta z 5 z somasya pū\*\*\*m \*\*-[6]laśam bibharṣi tvaṣṭā rūpāṇām janitā  
paśūnām. śivas te śaṁtu pradarmī\*\* [7] ghasmaḥ paryasvādite ścha  
yāsūn. z 6 z indrasya cojāu varuṇasya bā\*\*\*-[8]śvinor aṁsāu marutām  
iḃyām gaktam. vṛhaspati sambhṛtam etam āhuḥ ye dhī-[9]rāsaḥ kavayo  
maṇiṣiṇāḥ ājyaṁ bibharti ghṛtam asya retas sahasrapoṣas ta-[10]na  
yajñabāhuḥ indrasya rūpaṁ vṛṣabho vaśānas so smān devaś śivāitu  
dhattāḥ | 8 || [11] devir viśaḥ payasvān ā tanūbhṛ tvām indraṁ tvām  
sarasvantam āhuḥ saha-[12]sra sa ekamukhā dadāti yo vrahmaṇa ṛṣabham  
ā juhōti z 9 z [13] vṛhaspatir savitā te mano dadhāu stvaṣtur vāyoḥ pary  
ācamaha tābhṛtaḥ antari-[14]kṣe manasā tvā juhōmi vahiṣ te dyāvā-  
pṛthivī yabhūtām z 10 z

In the left margin of f174b is written pitā vatsānām gāvo vṛṣa-  
bhasyārdhe āiśānyām diśaḥ prakramatī japet.

Bm has the following readings: in f174a20 aghnyānām; 174b1

kabandha; 174b5 pūtam \*\*; 174b6 pradarmīmi; 174b7 yojāu ° bāhūm; 174b8 vṛhaspatim.

Read: sāhasras tveṣa ṛṣabhaṣ payasvān viśvā rūpāṇi vakṣaṇāsu bibhṛat | bhadrām dātre yajamānāya śikṣan bārhaspatya usriyas tantum ātān z 1 z apām yo agre pratimā babhūva prabhūs sarvasmāi pṛthivīva devī | pitā vatsānām patir aghnyānām sāhasre poṣe api naṣ kṛṇotu z 2 z pumān antarvān sthaviṛaḥ payasvān vasoḥ kabandham ṛṣabho bibharti | tam indrāya pathibhir devayānāir hutam agnir vahatu jātavedāḥ z 3 z devānām bhāga upanāha eṣo 'pām rasa oṣadhīnām ghṛtasya | somasya drapsam avṛṇīta śakro vṛhann adrir abhavad yac charīram z 4 z pitā vatsānām patir aghnyānām atho pitā mahatām gargarāṇām | vatso jarāyuṣ pratidhuk pīyūṣa āmikṣā ghṛtam tad v asya retāḥ z 5 z somasya pūtam kalaśam bibharṣi tvaṣṭā rūpānām janitā paśūnām | śivās te santu †pradarmī\* \*gh asmabhyam svadhite yaccha yā amūḥ z 6 z indrasya cāujo varuṇasya bāhū aśvinor aṇsāu marutām iyaṁ kakut | vṛhaspatim sambhṛtam etam āhur ye dhīrāsaṣ kavayo ye maṇiṣiṇāḥ z 7 z ājyam bibharti ghṛtam asya retas sahasrapoṣas tam u yajñam āhuḥ | indrasya rūpam vṛṣabho vaśānas so 'smān devās śiva etu dattaḥ z 8 z dāivir viśaṣ payasvān ā tanoṣi tvām indram tvām sarasvantam āhuḥ | sahasram sa ekamukhā dadāti yo vrāhmaṇa ṛṣabham ā juhōti z 9 z vṛhaspatis savitā te mano dadhāu tvaṣṭur vāyoṣ pary ātmā ta ābhṛtaḥ | antarikṣe manasā tvā juhomi barhiṣ te dyāvapṛthivī abhūtām z 10 z

St 4. In this stanza some influence of YV texts is discerned.

St 5. In pāda c pratidhuk (as in Ś) may not be what the Ppp had.

## 25 नयन

(Ś. 9. 4)

[f174b14] āindrīva deve-[15]ṣv eṣu goṣu yu vāvada | tasya ṛṣabhasyān-  
gāni vrahma sam stāutu bhadrāyā z 1 z [16] pārśvayāstām anumatyā  
bhagasyāmastām anuvrajāu | aṣṭhivartāv avravān mṛ-[17]tyū masī  
kevalām iti z 2 z bhajad āsīd ādityānām śoṇīyās\*\*m [18] vṛhaspate |  
puścam vātasya devasya tena yūnotv oṣadhīḥ z 3 z puro lāṣi\*-  
[19]saśamsasya somasya kalaśo dhṛta | itthā udarvum pado yad  
ṛṣabham vika\*\*\*\*\* [20] z 4 z gudāgam sinivālyās sūryāyās tvacam  
arvum | devāt saṅgatya ya-[f175a]t sarvad ṛṣabham vikalpayam. z 5 z  
te kuṣṭhikās śaramāyī kūrmebhyo aditiś śa-[2]phām | un madhyam asya  
kīṭebhyās śivaratrebhyo ādhārayam. z 6 z śṛṅgābhyām rakṣa riṣad rā-  
[3]tīm hanti cakṣuṣā | śṛṇotu bhadrām karṇābhyām gavām yaṣ patir  
agnayaḥ z 7 z saca-[4]yādām sejate nāinaṁ nṛṇvanty agnayaḥ jinvantu  
sarve tam devā yo vrāhmaṇa ṛṣabham ā-[5]juhōti z 8 z vrāhmaṇāya



*vṛṣabhaṁ dattvā varyuṣ kṛnute manaṣ puṣṭim somaghnyāna sve [6]  
goṣṭhe vi paśyatu gāvaḥ santu prajāḥ santu ratho stu tanūbalim sarvaṁ  
tad anumanyantām devā [7] ṛṣabhadāyane z 9 z*

In the top margin of 175a is yū, seemingly to correct saramāyī.

Bm has the following readings: yāsaṁ hahasate 174b17; yunotv 18; udadhruvaṁ 19 and similarly in the next line; sarva 175a1; paśyatu 6.

Read: ya indra iva deveṣv eti goṣu vivāvadat | tasya ṛṣabhasyāṅgāni  
vrahmā saṁ stāutu bhadrayā z 1 z pārśve āstām anumatyā bhagasyāstām  
anūvrjāu | aṣṭhivantāv avravīm mṛtyur mamaītāu kevalāv iti z 2 z bhasad  
āsīd ādityānām śroṇī āstām vṛhaspateḥ | pucehaṁ vātasya devasya tena  
dhūnotv oṣadhīḥ z 3 z kroḍa āsīj jāmiśaṁsasya somasya kalaśo dhṛtaḥ |  
utthātur avruvan pado yad ṛṣabhaṁ vy akalpayan z 4 z gudā āsan sinī-  
vālyās sūryāyās tvacam avruvan | devās saṅgatyā yat sarvaṁ ṛṣabhaṁ  
vy akalpayan z 5 z te kuṣṭhikās saramāyāi kūrmebhyo adadhuś śaphān |  
ūbadhyam asya kīṭebhyaś śīvarātrebhyo adhārayan z 6 z śṛṅgābhyām  
rakṣa ṛṣad arātiṁ hanti cakṣuś | śṛṇoti bhadraṁ karṇābhyām gavām  
yaś patir aghnyaḥ z 7 z śatavajam sa yajate nāinam rṇvanty agnayaḥ |  
jinvanti sarve taṁ devā yo vrahmana ṛṣabhaṁ ā juhoti z 8 z vrāhmaṇāya  
vṛṣabhaṁ dattvā varīyaṣ kṛnute manaḥ | puṣṭim so aghnyānām sve goṣṭhe  
vi paśyatu z 9 z gāvaḥ santu prajāḥ santv atho 'stu tanūbalam | sarvaṁ  
tad anu manyantām devā ṛṣabhadāyine z 10 z

St 6. The reading of the ms in pāda c seems wholly unsuitable here, and it could easily be a corruption of the reading of Ś adopted here.

St 8. In pāda b Ś has dūvanty, but Ppp may have a real variant.

26 नयन

(Ś. 9. 4)

[f175a7] mayam pipānā indriyam gayām bibharti tejanīm | mayam  
dhe-[8]nūm sudughām nityavatsām viśam duhe vipacyataṁ puro divaḥ  
z 1 z piśaṅgarupo nabhaso [9] rayothā indraś śuśmo viśvarūpo na āgam |  
prajāṁ asmabhyām dadhato rayīm ca dīrghāyutvā-[10]ya śataśāradāya  
z 2 z etaṁ vo yuvānam pari dadhmo tra tena kṛḍantiś carati vaśān  
[11] anu | mā no kiṁsiṣṭam januśa sibhāgā rāyaś ca poṣair abhi nas  
sacadhvaṁ z 3 z [12] upehopapapricuno smīm goṣṭhe upapṛñcatu | upa  
ṛṣabhasya yad reta upendra [13] tava vīryam. z 4 z 3 z

In the right margin opposite line 7 is rathim indicated as a correction of gayām. Another close by looks like gram.

Bm has the following: dheum 8-9; piśaṅgartapo 9; upapṛñcatu 12.

Read: ayaṁ pipāna indriyam gayām bibharti tejanī | ayaṁ dheum  
sudughām nityavatsām vaśam duhe vipaścitaṁ puro divaḥ z 1 z piśaṅga-

rūpo nabhaso vayodhā āindras śusmo viśvarūpo na āgan | prajāṃ asma-  
bhyāṃ dadhatu rayiṃ ca dīrghāyutvāya śataśāradāya z 2 z etaṃ vo  
yuvānaṃ pari dadhmo 'tra tena kṛīdantīś carata vaśāṃ anu | mā no  
hiṃsiṣṭa januṣā subhāgā rayāś ca poṣāir abhi nas sacadhvam z 3 z upeho-  
paparcanam asmin goṣṭha upa prūcatu | upa ṛṣabhasya yad reta upendra  
tava vīryam z 4 z 3 z

St 1. In pāda d we might read vipaśyatām but this ms often has  
vipaśyatām for vipaścittam.

St 2. Pādas cd here are entirely different from those in Ś; d is almost  
identical with HG. 2. 10. 5c.

St 4. Pādas ab are rather closer to the version of RV. 6. 28. 8 than  
to that of Ś.

## 27

(Ś. 8. 5)

[f175a13] *ayaṃ pratisaro maṇis sapatnahas suvīraṣ pari-[14]mānas  
sumaṅgalaḥ z 1 z ayaṃ maṇis sapatnahā suvīras sahasvān vājī [15]  
sahamāna ugraḥ | pratyakṛtyā dūṣayann etu vīrā z anenendro maṇinā  
vṛttram a-[16]haṃ anenāsurāt parābhāvayar maṇiṣī | anena dyāvā-  
prthivī ubhe ajaya-[17]j janenājayat pradīśāś catasraḥ z 3 z yo srāktyo  
maṇiṣ prativardhatuma pra-[18]tisarā ojasvān vimṛdho maṇis so smān  
yātu viśvataḥ z 4 z ud agnī-[19]r āha tad i soma āha vṛhaspatis savitā  
tad indrāḥ | te te devāṣ purohitā-[20]ṣ praticiṣ kṛtyā pratisareṇa jantu  
z 5 z antar dadhe dyāvāprthivī u-[f175b]tāhur uta sūryam | utāivam  
vrahmaṇaspatim te te devāṣ purohitāṣ praticiṣ kṛtyā [2] pratisareṇa  
jantu z 6 z ye srāgatiṃ maṇim janā vanmaṇi kṛvate | [3] sūryo divam  
ivāruhya vi kṛtyā bādhat vaśī z 7 z svāgatena maṇina ṛ-[4]ṣadena  
maṇiṣiṇā | ajīśam sarvā pṛtanā vimṛdho harmi rakṣasā z 8 z [5] yāṣ  
kṛtyānūgirasī yāṣ kṛtyāsvarir uta | kṛtyā yāṣ svayamkṛtā yā taś cānye-  
[6]bhīr ātā | ubhāirhas tāṣ parā yanti parāvatiṃ navatiṃ nāvvyāti z 9 z  
asmi-[7]n maṇim varma badhnamtu tu devāḥ indro viṣṇus savitā rudro  
agniṣ prajāpatiḥ | [8] paramesṭhī virād vāiśvānara ṛṣayaś ca sarve  
z 1 z 4 z*

In the right margin opposite 175a19 is ut te de correcting te te devāṣ.

Bm has enanasū in 175a16; pātu in 18; ud i soma 19; viṣṭās for viṣṇus  
175b7.

Read: ayaṃ pratisaro maṇir <vīro vīrāya badhyate > sapatnahā śūra-  
vīraṣ paripāṇas sumaṅgalaḥ z 1 z ayaṃ maṇis sapatnahā suvīras sahasvān  
vājī sahamāna ugraḥ | pratyak kṛtyā dūṣayann etu vīraḥ z 2 z anenendro  
maṇinā vṛtram ahaṃ anenāsurān parābhāvayan maṇiṣī | anena dyāvā-  
prthivī ubhe ajayad anenājayat pradīśāś catasraḥ z 3 z ayaṃ srāktyo

maṇiṣ †pratīvardhatuma pratisaraḥ | ojasvān vimṛdho maṇiṣ so 'smān  
 pātu viśvataḥ z 4 z tad agnir āha tad u soma āha vṛhaspatis savitā tad  
 indraḥ | te te devāṣ purohitāṣ praticīṣ kṛtyāḥ pratisarenājantu z 5 z  
 antar dadhe dyāvāpṛthivī utāhar uta sūryam | utāimam vrahmaṇaspatim  
 te te devāṣ purohitāṣ praticīṣ kṛtyā pratisarenājantu z 6 z ye srāktyam  
 maṇim janā varmāni kṛṇvate | sūryo divam ivāruhya vi kṛtyā bādgate  
 vaśi z 7 z svāgatena maṇina ṛṣiṇeva maṇiṣiṇā | ajāiṣam sarvāḥ pṛtanā  
 vi mṛdho hanmi rakṣasaḥ z 8 z yāṣ kṛtyā āṅgirasir yāṣ kṛtyā āsurir uta |  
 kṛtyā yas svayamkṛtā yā u cānyeḥbhir ābhṛtāḥ | ubhayāṣ tās parā yanti  
 parāvato navatim nāvyaḥ ati z 9 z asmin maṇim varma badhnantu devā  
 indro viṣṇus savitā rudro agniḥ | prajāpatiḥ parameṣṭhī virād vāiśvānara  
 ṛṣayaś ca sarve z 10 z 4 z

St 1. In supplying pāda b from Ś it might have been better to supply also the first word of c as in Ś, i. e. vīryavān.

St 4. To read pratīvartah with Ś is the only suggestion I can offer. In c Ś has vāśi for maṇiṣ.

St 8. In pāda a svāgatena seems acceptable, but it looks much like a corruption of srāktyena, which Ś has.

28

(Ś. 8. 5)

[f175b8] *uttamo sy ośadhī-*[9]*nām anadvañ jagatām iva vyāghraś*  
*śvāpadām iva yam iśchām āvadama tim* [10] *pratisyūśanam avruvan.*  
 z 1 z *sa yad vyāghro bhavaty atho sinho atho vṛkā | sarvā* [11] *diśo vi*  
*rājati yo bibharti imam maṇim* z 2 z *nāinā ghnanty apsaraso nā* [12]  
*gandharvā na martyās sarvā diśo vi rājati yo bibhartīmam maṇim* z 3 z  
 [13] *kaśyapas tvām asṛjat kaśyapas tām samīraya | apivatsendro mānuṣe*  
*bibhra-*[14]*t sāstvām śeṣiṇi jayat.* z 4 z *maṇim sahasravīryam varma*  
*devā ardha-*[15]*dhnata | yas tvā kṛtyābhir yas tvā dīkṣābhir yajñāi*  
*jighāṁsati z praty-*[16]*k tam indram tam jahi vajreṇa śatparvaṇā |*  
 5 z *ayam ad vāiṣ pratīvarcaḥ |* [17] *sahasvān sañjayo maṇiṣ prajāṃ*  
*dhanam ca rakṣa saṣ paripāṇas sumaṅgalaḥ z 6 z* [18] *asapatnam no*  
*darād asapatnam na uttarā | indrā piśācam naṣ paścāj jyotiṣka-*[19]*raṣ*  
*puras kṛdhi z 8 z āindrāgnam varma bahulam yad ugram viśve devā nāti*  
*viddhanti* [29] *sarve tat te tannas trāyatām sarvato vṛhad āyusmān*  
*jaradaṣṭir yathāsat.* [f176a] *ā tvā rakṣatu devamaṇir mahyā ariṣṭatātaye*  
*| imam enyam avisam viśvadhvam tanūpānam* [2] *trivarūtham ojaṣ z 9 z*  
*asmin indro ni dadhātu nṛṇamam devāsom abhisam viś-*[3]*dhvam.* |  
*dīrghāyutvāya sataśārādāyāyusmām jaradaṣṭir yathāsaḥ z 10 z* [4] *indro*  
*badhnātu ta maṇi jigivām aparājitā somapām abhayaṅkaro vṛṣāt.* |  
 [5] *sa tvā rakṣatu sarvadā divā naktam ca viśvataḥ z 11 z anu 5 z*

At the end of f175b16 Bm has pratīrv°; and f175b18-19 it has °kara.

Read: uttamo 'si oṣadhīnām anad்வān jagatām iva vyāghraś śvapadām iva | yam āicehamāvadāma taṁ pratispāśanam avruvan z 1 z sa id vyāghro bhavaty atho siṁho atho vṛṣā | sarvā diśo vi rājati yo bibhartīmaṁ maṇim z 2 z nāinaṁ ghnanty apsaraso na gandharvā na martyāḥ | sarvā diśo vi rājati yo bibhartīmaṁ maṇim z 3 z kaśyapas tvām asṛjata kaśyapas tvām samāirayat | abibhas tvendro mānuṣe bibhrat samśreṣiṇe 'jayat z 4 z maṇim sahasravīryam varma devā abadhnaṭa | yas tvā kṛtyābhir yas tvā dikṣābhir yajñair jighāṁsati | pratyak tvam indra taṁ jahi vajreṇa śataparvaṇa z 5 z ayam id vāi pratīvartaḥ sahasvān sañjāyo maṇiḥ | prajāṁ dhanam ca rakṣat sa paripāṇas sumāṅgalaḥ z 6 z asa-patnam no 'dharād asapatnam na uttarād | indra piśacān nas paścāj jyotiṣkara puras kṛdhi z 7 z āindrāgnaṁ varma bahulaṁ yad ugraṁ viśve devā nāti vidhyanti sarve | tat te tanvaṁ trāyatām sarvato vṛhad āyusmān jaradaṣṭir yathāsaḥ z 8 z ā tvā rakṣatu devamāṇir mahyā ariṣṭatātaye | imam teṇyam abhisamviśadhvam tanūpānam trivarūtham ojase z 9 z asminn indro ni dadhātu nṛmṇam imam devāso abhisamviśadhvam | dīrghāyutvāya śataśāradāyāyusmān jaradaṣṭir yathāsat z 10 z indro badhnātu te maṇim jigīvān aparājitas somapā abhayaṅkaro vṛṣā | sa tvā rakṣatu sarvadā divā naktam ca viśvataḥ z 11 z 4 z anu 5 z

St 1. In pāda d Ś has °vidāma, which is better than °vadāma if indeed the latter is acceptable.

St 4. Ś has six pādas in this stanza and four in the next.

St 6. In pāda c Ś has rakṣatu in place of rakṣat sa as given here.

St 9. In pāda c enyam could well be a corruption of methim as in Ś.

St 11. Pādas ab of Ś are omitted here.

## 29

(Ś. 8. 8)

[f176a5] indro manthatu [6] manthatā śakra śūraṣ purandaraḥ yathā hanāmma senām amittrāṇām sahasraśā z 1 z [7] pratirajjur badhnāmi pratim senām kṛnotu mām. | agniṁ dhūmam parā dhr̥ṣva ṛṣv ā [8] dadhatām bhayam. z 2 z puruṣān aman puruṣāvaṣ kṛnotu hanty enām vadhako vadhāiḥ [9] kṣipram śareva bhajyantām vṛhājālena sañcitā z 3 z amūn aśvattha nimṇika khā-[10]dāsūt khadīracīram. | tād it ta bhaṅgāiva bhajyantām vṛhājālena sañcitā z 4 z [11] antarikṣam jālam āsij jaladaṇḍā diśo mahi tenābhidhāya menam andro [12] dasyūn upā-vapat. z 5 vṛha te jālam vṛhata indra śūras sahasrārghyasya śatavī-[13]ryasya tenā nyubja maghavann amitrām śaśvatibhyah z 6 z vṛhan

*ta jālam vṛhata-[14]ś śasya rocanāvata | tenā śataṁ sahasram ayutaṁ jaghānendro dasyūvām avidhā-[15]ya senām z 7 z ayam loko jālam āsīś chakrasya sahato mārān. | tenām i-[16]ndra jālena camasāmūn api dadhāmi sarvām. z 8 z [17] svedar ugrām vavartir ātriś cādapavācirām samaś candriś ca muhaś ca muha-[18]ś ca tenamon api dadhāmi sarvām. z mṛtyave amūn preśchāmi mṛtyupāsāir ameṣi-[19]tā mṛtyor ye khālā dūtā tebhya enaṁ pr̥stha navāmi baddhām z 10 z*

At the end of f176a7 Bm has daṣy ā; at the end of 8 vadheḥ; in 9 sacitā z 3 z aśūn; at the beginning of 10 dāsvat; in 13 it seems to have nyuhbja; in 16 it has mahān for mārān of the birchbark.

In the right margin opposite line 11 the ms has mendro.

Read: indro manthatu manthitā śakraś śūraṣ purāṁdaraḥ | yathā hanāma senām amitrāṇām sahasraśaḥ z 1 z pūtirajjur upadhmāni pūtim senām kṛṇotv imām | agniṁ dhūmaṁ parādṛśya hr̥tsv ā dadhatām bhayam z 2 z paruṣān amūn paruṣāhvaṣ kṛṇotu hantya enān vadhako vadhāiḥ | kṣipraṁ śara iva bhajyantām vṛhajjālena saṁcitāḥ z 3 z amūn aśvattha ni mṛṇiḥ khādāmūn khadirāciram | tād it te bhaṅga iva bhajyantām vṛhajjālena saṁcitāḥ z 4 z antarikṣam jālam āsij jāladanḍā diśo mahi | tenābhidhāya senām indro dasyūn apāvapat z 5 z vṛhat te jālam vṛhata indra śūra sahasrārghasya śatavīryasya | tenā nyubja maghavann amitrān śaśvatibhyaḥ z 6 z vṛhat te jālam vṛhataś śakrasya rocanāvataḥ | tena śataṁ sahasram ayutaṁ jaghānendro dasyūnām abhidhāya senām z 7 z ayam loko jālam āsīś chakrasya mahato mahān | tenāham indrajālena tamasāmūn abhi dadhāmi sarvān z 8 z sedir ugrā vivṛttir ārtiś cādapavācirām | śramās tandriś ca mohaś ca tenāmūn abhi dadhāmi sarvān z 9 z mṛtyave amūn pra yacchāmi mṛtyupāsāir amī sitāḥ | mṛtyor ye 'ghalā dūtās tebhya enān prati nayāmi baddhān z 10 z 1 z

St 4. Ś (in its 3c) has tājad bhaṅga; and for d has again its 4b (= our 3b).

St 6. This is Ś 7ab and a variant of 6cd.

St 9. At the end of pāda b Ppp probably intends the same as Ś, cānapavācanā.

### 30

(Ś. 8. 8)

[f176a19] mṛtyudū-[f176b]tā amūn nayata yamūtā apobhataḥ parassahasra hanyantām trineśchvānām mṛtyum bhavasva z 11 z [2] sādhyāyakam jāladanḍam ādityo yamty ojanasā | rudrā dvitīyam vasavaś tritīya-[3]m ādityāir ekā udyatā z 2 z viśve devā upariṣṭhā upajantyo yanty ojaś | [4] madhyeni khananto yantu senām aṅgirasō vadhāiḥ z 3 z

vanaspatīn vānaspatyān o-[5]śadhīn avatu vīrudhaḥ dvipāś catuṣpād  
 dhṛṣṇāmi yathā senām amū hatām z 4 | [6] gandharvāpsaraso devā  
 sarpān punyajanān pitṛn. | dr̥ṣṭān adhr̥ṣṭā vṛṣṇyāmi [7] yathā senāsamū  
 hatām z 5 z mṛtyor āyuṣmā padyantām kṣudham medhi vadham bhayaḥ  
 [8] indrasyākṣamālābhyām sarva senām amā hatām. z 6 z mṛtyupāśā  
 yama-[9]yuktā yā sā krami na mucyase | amuṣyā yāntu senāyā idam  
 kūṭam sahasra-[10]śam. z 7 z gharṃas samiddhothugninā ayaṃ homas  
 sahasraśaḥ bhagasya pr-[11]ṣṇibāhus sarva senāsamū hatām. z 8 z  
 parājītā prabhraṣitāmītrāsi-[12]tā dhavatu vrahmaṇā | vṛhaspatiḥ pra-  
 nūttānām sāmāiṣām sobha kaś cana z 9 z [13] ava padyantām eṣām  
 āyudhāni mā śīṣam pradadā mukham. [14] athāiṣām bahu bibhyatām  
 īṣavo ghnantu marmarmi z 10 z sasenām kroṣa-[15]tām dyāvāpṛthivi ubhe  
 | sam antarikṣam saha devatābhiḥ mā jñātāram mā [16] mā pratiṣṭhām  
 idamta mātvo bhi ghnānām upanti mṛtyum. z 11 z 2 z

In the left margin of f176b opposite lines 2 and 3 is vanaspate ṛcām.

Bm has vaspatyān in line 4; senāyā in 9; prsnirvāhus and prabhṛsitā°  
 in 11; vaś cana in 12.

Read: mṛtyudūtā amūn nayata yamadūtā apombhata | parassahasrā  
 hanyantām tṛṇedhv enān matyām bhavasya z 1 z sādhyā ekaṃ jāla-  
 daṇḍam udyatya yanty ojasā | rudrā dvitīyām vasavas tṛtīyam ādityāir  
 eka udyataḥ z 2 z viśve devā upariṣṭhā ubjanto yantv ojasā | madhyena  
 ghnanto yantu senām āngirasō vadhāiḥ z 3 z vanaspatīn vānaspatyān  
 ośadhīr uta vīrudhaḥ | dvipāc catuṣpād iṣṇāmi yathā senām amūn hatām  
 z 4 z gandharvāpsaraso devān sarpān punyajanān pitṛn | dr̥ṣṭān adhr̥ṣṭān  
 iṣṇāmi yathā senām amūn hata z 5 z mṛtyor oṣam ā padyantām kṣudham  
 sedim vadham bhayam | indraś cākṣumālābhyām śarva senām amūn  
 hatam z 6 z mṛtyupāśā ime yuktā yān ākramya na mucyase | amuṣyā  
 hantu senāyā idam kūṭam sahasraśaḥ z 7 z gharṃas samiddho agnināyaṃ  
 homas sahasraśaḥ | bhavaś ca pr̥ṣṇibāhuś ca śarva senām amūn hatam  
 z 8 z parājītāḥ pra trasatāmītrāḥ sitā dhāvata vrahmaṇā | vṛhaspati-  
 pranūttānām māmāiṣām moci kaś cana z 9 z ava padyantām eṣām  
 āyudhāni mā śīṣam pratidhām īṣum | athāiṣām bahu bibhyatām īṣavo  
 ghnantu marmam z 10 z sam enān kroṣatām dyāvāpṛthivi ubhe sam  
 antarikṣam saha devatābhiḥ | mā jñātāram mā pratiṣṭhām vidanta mitho  
 vighnānā upa yantu mṛtyum z 11 z 2 z

St 3. In pāda a Ś has upariṣṭād.

St 4. In pāda d hatām seems acceptable; but in the next stanza a  
 dual can hardly be accepted, and perhaps we should read hanan with Ś,  
 or read hantu.

St 6. In pāda c Ś has °jālābhyām.

St 10. In pāda b Ś has sakan, and it may be that we ought to read  
 so here.

## 31

(Ś. 8. 8)

[f176b16] *diśaś ca-[17]tasro śvataryo devarathasya puroḍāśaś śaphān-  
tarikṣav udviḥ z 1 z dyāvā-[18]prthivī pakṣaśi ritavo bhiśavo vān  
parirityam | ahorātre cakre māma ā-[19]rāt samvatsaro adhiṣṭhānam.  
z 3 z virāḍ iśāgnī rathamusam indras sam-[20]viṣṭhaś candramās  
sārathiḥ z 4 z yato jayeto vijāyasva jāyā sañjū-[f177a]ya svāhā z 5 z  
anu 3 z*

Bm has in line 17 svataryo dāiva° puroḍadhāśaḥ; and in f177a1 anuvākaḥ 3.

Read: *diśaś catasro śvataryo devarathasya puroḍāśaś śaphā antarikṣam  
uddhiḥ z 1 z dyāvāprthivī pakṣaśi ritavo bhiśavo vāk parirathyam z 2 z  
ahorātre cakre māsa arās samvatsaro adhiṣṭhānam z 3 z virāḍ iśāgnī  
rathamukham indras savyaṣṭhāś candramās sārathiḥ z 4 z ito jayeto vi  
jayasva jaya sam jaya svāhā z 5 z 3 z*

## 32

(Ś. 9. 1)

[f177a1] *divas prthivyāntarikṣāt samudrāgner vātām madhuka-[2]śā  
hi jajñe | tām cāhithāmṛtaṁ vasānām rthibhiḥ pajāś pati randantu  
[3] sarvāḥ z 1 z paśyandasyāśvarataṁ prthivyāś prthañ naro bahudhā  
mīmāṁsamā-[4]nām | agner vātām madhukaśā hi jajñe marutām  
ugrā anapatiḥ z 2 z ma-[5]had viśvarūpaṁ payo syās samudrasyāutu tvā  
reta āhuh etayāika madhukaśā ra-[6]rānās tat prāṇas tan mṛtaṁ  
diviṣṭham z 3 z mātādityānām duhitā vasūnām [7] prāṇas prajānām  
amṛtasya nābhiḥ hiraṇyavarṇā madhukaśā ghr̥tāci [8] mahad bhaś carati  
martyeṣu z 4 z madhoṣ kaśām ajanayanti devās tasyā garbho a-[9]vad  
viśvarūpaṁ taṁ jataṁ taruṇaṁ pivanti mātā sujātāu viśvā bhuvanābhi  
vaste z [10] z 5 z kas tāu pra veda kā u tū nābha yāv asyā stanāu  
sahasradhārāv akṣatāu | ā-[11]rja druhāte napasphurantāu z 6 z kas  
taṁ pra veda ka u tīm caketa yo syā hrada-[12]ś kalaśas somadhāno  
akṣataḥ vrahmā sumedhāso smīn dedetā z 7 z | himkṛṇva-[13]tī  
vr̥hati vayodhā uscār ghoshān abhi yāti yām vrātā | triṇi gharām  
a-[14]bhivāvasānā mīmātimāti māyūm payate payobhiḥ z 8 z yām  
ā-[15]minām upa mīdanty āpo yāni śākvarā mṛṣabhā yām svarājāḥ te  
varṣaya-[16]ntu te vr̥ṣā | yuṣmaṁ kṣapasi bhūmyām adhi | agner vātām  
madhukaśā hi jajajñe [17] marutām ugrā anapatim z 10 z anu 4 z*

Bm has variants as follows: śvaratvaṁ in line 3; viśvanūpaṁ and

°syotta in 5; tar mṛtaṁ diviṣtaṁ in 6; māyaṁ in 14; and anuvākah in 17.

Read: divaṣ pṛthivyā antarikṣāt samudrād agner vātān madhukaśā hi jajñe | tān cayitvāmṛtaṁ vaśānān hr̥dbhiṣ prajāṣ prati nandantu sarvāḥ z 1 z paśyanty asyāś caritaṁ pṛthivyāṣ pṛthañ naro bahudhā mīmāṃsa-mānāḥ | agner vātān madhukaśā hi jajñe marutām ugrā naptiḥ z 2 z mahad viśvarūpaṁ payo 'syās samudrasyota tvā reta āhuḥ | yata āiti madhukaśā rarāpā tat prāṇas tad amṛtaṁ nivīṣtaṁ z 3 z mātādityānām duhitā vasūnām prāṇaṣ prajānām amṛtasya nābhiḥ | hiranyavarṇā madhukaśā ghṛtācī mahad bhargaś carati martyeṣu z 4 z madhoṣ kaśām ajanayanta devās tasyā garbho abhavad viśvarūpaḥ | tañ jātaṁ taruṇaṁ piparti mātā sa jāto viśvā bhuvanābhi vaste z 5 z kas tāu pra veda ka u tāu jānāti yāv asyās stanāu sahasradhārāv akṣatāu | ūrjaṁ duhāte 'napasphurantāu z 6 z kas tañ pra veda ka u tañ ciketa yo 'syā hr̥daṣ kalāśas somadhāno akṣataḥ | vrahmā sumedhās so 'smin madeta z 7 z hiñkr̥ṇvatī vṛhatī vayodhā uccāirghoṣān abhi yāti yā vratān | trin gharmān abhi vāvaśānā mimāti māyūṁ payate payobhiḥ z 8 z yām āpīnām upa sīdanty āpo yām śakvarā vṛṣabhā yām svarājāḥ | te varṣanti te <varṣayanti tad vide kāmam ūrjam āpah z 9 z stanayitnus te vāk pra-jāpate> vṛṣā kṣipasi bhūmyām adhi | agner vātān madhukaśā hi jajñe marutām ugrā naptiḥ z 10 z 4 z

St 6. In pāda a jānāti is reconstructed from nābha because I suppose that jā dropped out and bha was written for ti, a very easy confusion in Śāradā. Ś has jānāti.

St 8. The form of pāda b given above is the result of a very slight emendation, but there is no certainty that it is more original than the reading of Ś.

### 33

(Ś. 9. 1)

[f177a17] yathā somaṣ prātassavane a-[18]śvinor bhavatu priyaḥ yavā ma bibhavo varcārmanu dhrīyatām. z 1 z yathā [19] somo dvitīyasa-vanam āindrāgnayor bhavati | āindrāgnī varcaḥ z 2 z yathā [f177b] somas tṛtīyamavana ṛtūṇām bhavatu priyaḥ yavā ma bibhavo varcārmanu dhrīyatām [2] z 3 z madhu janiṣī manu mambikiyaḥ | pāyasvān āgnāgāmaṁ tañ mā sām sṛ-[3]ja vārcasā z 4 z sam māgne vārcasā sṛja sām prajāyā sam āyusā | vi-[4]dyūr me asya devā indro vīdyāt sahā ṛṣibhiḥ z 5 z yādi giriṣya vi-[5]pāmcirviṣī z 6 z yathā madhu madhukṛtas sambharanti sadhāv adhi | yavā [6] me śvinā balam ojaś ca priyatām. z 7 z yathā makṣā mayuñjaṁ mayuṁ nyuṁ-[7]jaṁ dakṣiṇām adhi z yavā me āśvinā varcās tejas ca dhrīyatām z 8 z a-[8]śvinā sārageṇa mā



*madhuvān utam śubhamsvatī 1 yathā varcasvatīm vāca-[9]m ā vadāni  
javām anu z 9 z vṛṣā yuṣmām kṣapasi bhūmyām divo madhoṣ ka-  
[10]śayaṣ prthivīm anakṣi tām dātāram paśava upa jīvanti | sarve tena  
vo [11] śeṣam ūrjām bibharti z 10 z anu 5 z*

Bm has adhiḥ near the end of f177b5; and makṣa in line 6.

Read: *yathā somaṣ prātassavane aśvinor bhavati priyaḥ | evā me  
aśvinā varca ātmani dhriyatām z 1 z yathā somo dvitīyasavana indrāgnyor  
bhavati priyaḥ | evā ma indrāgnī varca ātmani dhriyatām z 2 z yathā  
somas tṛtīyasavana ṛbhūṇām bhavati priyaḥ | evā ma ṛbhavo varca  
ātmani dhriyatām z 3 z madhu janiṣīya madhu †mambikīyaḥ | payasvān  
agna āgamaṁ taṁ mā saṁ sṛja varcasā z 4 z saṁ māgne varcasā sṛja  
saṁ prajāyā saṁ āyusā | vidyur me asya devā indro vidyāt saha ṛṣibhiḥ  
z 5 z yad giriṣu †vipāmcirviṣi z 6 z yathā madhu madhukṛtas sambharanti  
madhāv adhi | evā me 'svinā balam ojaś ca dhriyatām z 7 z yathā makṣā  
madhujaṁ madhu nyañjanti dakṣiṇām adhi | evā me aśvinā varcas tejaś  
ca dhriyatām z 8 z aśvinā sārāghēna mā madhunāntām śubhaspatī |  
yathā varcasvatīm vācam ā vadāni janām anu z 9 z vṛṣā śuṣmām kṣipasi  
bhūmyām divo madhoṣ kaśayā prthivīm anakṣi | tām dātāram paśava  
upa jīvanti sarve tena vo śeṣam ūrjām bibharti z 10 z 5 z*

St 4. It is entirely possible that we should read with Ś *vañsiṣīya* for *mambikīya*.

St 6. Probably the first two pādas as in Ś were in the Ppp text, but the ms seems to offer no basis for a guess as to the rest. A parallel to this stanza occurs Ppp 2. 35. 3 and 8. 10. 4, but these vary only a little from the form as in Ś.

St 10. In pāda d *dātāram* is bad grammatically and metrically, and probably we should delete it.

### 34

(Ś. 9. 1)

[f177b11] *prthivī daṇḍo antarikṣam [12] garbho dyāuṣ kaśā vidyāt  
prakāmā madho | kaśā ci ghr̥tāci [13] hiranyayo binduḥ z 2 z urvy asi  
prahvo sy ambho si nabho si saho si [14] z 3 z ambho mām kṛṇu nabho  
mām kṛṇu maho mā kṛṇu z 4 z samudro [15] sy akṣato aparimitā  
sahasramanis sahasra mām aśchatu z 5 z yo [16] vāi madhukaśāyās sapta  
madhona veda sapta madhumatīn. z 6 z madhuma-[17]ntām lokam  
jayati imadhy asmāt tāriyam bhavati z 7 z uj jidhraya stana-[18]yatnu  
tat prajāpatir eva tat prajāpatyaṣ prātur bhavati z 8 z tasmāt prāci-  
[19]nopavītas tiṣṭhet prajāpate nu mā vudhyasveti z 9 z anyenaṁ prajā-  
[f179a]patir anu prajā vudhyante ya evam veda z 10 z anuvā 6 z*

Bm has prakāśā in f177b12.

The ms has no folio numbered 178, but the text is continuous.

Read: prthivī daṇḍo antarikṣam garbho dyāuḥ kaśā vidyut prakāśaḥ z 1 z madhoḥ kaśā ca ghṛtācī hiraṇyayo binduḥ z 2 z urvy asi prakhyo 'sy ambho 'si nabho 'si saho 'si z 3 z ambho mām kṛṇu nabho mām kṛṇu saho mā kṛṇu z 4 z samudro 'sy akṣato aparimitaḥ sahasramaṇis sahasram mām ṛcchatu z 5 z yo vāi madhukāśāyās sapta madhūni veda sapta madhumatīn z 6 z madhumantaṁ lokam jāyati īmadhy asmāt tariyān bhavati z 7 z yad vīdhre stanayitnu tat prajāpatir eva prajābhyaḥ prādur bhavati z 8 z tasmāt prācīnopavītas tisthet prajāpate 'nu me budhyasveti z 9 z anv enaṁ prajāpatir anu prajā budhyante ya evaṁ veda z 10 z 6 z anu 6 z

## 35

(Ś. 10. 1)

[f179a1] yām kalpayā-[2]nti vahato vadhūm iva viśvarūpām hastakṛtām cikitsavaḥ | sārād etv apu-[3]narādāsa enām z 1 z śīrṣaṇvaṇīm numbanīm karnanīm kṛtām kṛtyākṛtā [4] sambhṛtām viśvarūpām pratyak prati pra hiṇmasi ṛṣcakāra tam ṛschatu z 2 z [5] śūdrakṛtā rājakṛtī kṛtā vrahmabhiḥ kṛtā jāyā patyā nutve ca kartāraṁ bandu-[6]m ṛschatu z 3 z anayāham oṣadhye ity ekā z 4 z kṛtyās santu kṛtyākṛ-[7]te śapathyaś śapathyamvine | pratyak prati pra vartaya yaś cakāra tam ṛschatu z 5 z [8] pratīcīrāṅgīraso dhyakṣo naḥ purohitā pratīciḥ kṛtyākṛtyām udāpyam tam kṛ-[9]tye abhi ni ni vartasva māsmaḍ aścho anāgamaḥ z 7 z yas ta puruṣa sannidhāu ra-[10]thasyeva datur dhiyaḥ tam gaścha tatra tenam ajñācas te añjanaḥ z 8 z yas tvā kṛ-[11]tyālebhire vidvalā abhicāruṇaḥ vidmedaṁ kṛtyādūṣaṇaṁ pratīvaratta-[12]m apratisaram tena tvā snapayāmasi z 9 z vidyurbhagām prṣṇipathām mṛtava-[13]tsām upeyimaḥ amāitu sarvaṁ natta pāpam draviṇam sopa tiṣṭhatu z 10 z

Bm has snupa° in line 12; and natu in 13.

In the right margin opposite line 1 is saṁ and just below it is śaṇu; opposite line 13 is ṣṭhantu.

Read: yām kalpayanti vahatāu vadhūm iva viśvarūpām hastakṛtām cikitsavaḥ | sārād etv apa nudāma enām z 1 z śīrṣaṇvatīm nasvatīm karninīm kṛtām kṛtyākṛtām sambhṛtām viśvarūpām | pratyak pratiprahiṇmasi yaś cakāra tam ṛchatu z 2 z śūdrakṛtā rājakṛtā strikṛtā vrahmabhiḥ kṛtā | jāyā patyā nutteva kartāraṁ bandhum ṛchatu z 3 z anayāham oṣadhyā sarvāḥ kṛtyā adoduṣam | yām kṣetre cakrur yām gobhyo yām vā te puruṣebhyaḥ z 4 z kṛtyās santu kṛtyākṛte śapathāś śapathiyate | pratyak pratipravartaya yas cakāra tam ṛchatu z 5 z pratīcīna āṅgīraso 'dhyakṣo naḥ purohitaḥ | pratīciḥ kṛtyā akṛtyā-<mūn kṛtyākṛto jahi z 6 z yas trovāca parehīti pratikulam> udāpyam | tam kṛtye abhinivartasva māsmaṇ iccho anāgasah z 7 z yas te parūṇṣi saṁdadhāu rathasyeva ṛbhur dhiyā | tam gaccha tatra te 'yanam ajñātas te 'yam janaḥ z 8 z ye tvā

kṛtya ālebhire vidvalā abhicāriṇaḥ | vidmedaṁ kṛtyadūṣaṇaṁ prativartma  
pratisaraṁ tena tvā snapayāmasi z 9 z yad durbhagāṁ prasnāpitāṁ  
mṛtavatsām upeyima | apāitu sarvaṁ nuttaṁ pāpaṁ draṇiṇaṁ mopa  
tiṣṭhatu z 10 z 1 z

St 2. Ś has nominatives in pādas ab, and continues as in st 1: cd as here have appeared Ppp 7. 1. 5 (cf. Ś 5. 14. 9)

St 4. This stanza is given as it appears in Ppp 5. 24. 6.

St 9. In pāda a Ś has kṛtvālebhire; Ppp may have a real variant.

## 36

(Ś. 10. 1)

[f179a13] yat te [14] piturbhṛyo dadhatu yadde vā nāma jagṛhuḥ  
saṁdeśyāt sarvasmāt pādād imā mu-[15]ñcatu tvāuśadhīḥ z 1 z devāi-  
nasāt pitṛyāṁ nāmagrahāt saṁdeśyāt abhiniṣkṛtāḥ | [16] muñcantu tvā  
virodho vīryeṇa vrahmaṇa ṛṣibhiḥ payasa ṛṣiṇāṁ z 2 z yathā [17]  
vātasvāyayatu bhūmyā reṇum antariksās cābhraṁ | yavassat sarvaṁ  
durbhūtaṁ vrahmanantva-[18]m upāyati z 3 z apa krāma nā dadhati  
avinaddhād gardabhīva | kartūn ya-[19]kṣaḥ śveto nutvā vrahmaṇā  
vīryātā z 4 z ayaṁ panthāpi nayāmi tvā [f179b] kṛtye śu hi tvāṁ prati  
tvā prahīṇma tenābhyāhi tuṁjany anasvinīva vāhīni viśvarūpā [2]  
kurūṇi z 5 z parāgati jyotir apātham te arvāg anyatrāsmad enā kṛṇvaṣva  
[3] pareṇehi navati nāvīyati durgā mrotyā māghāniṣṭhās pareṇahi z 6 z  
[4] vāleva vṛkṣaṁ nṛmṇīhi pāde mā gām aśvaṁ puruṣaṁ iśchipayeṣāṁ  
| kartūn nirvarta-[5]yataḥ kṛtye aprajāstvēya bodhaya z 7 z yā te  
cakrun barhiṣi yā śmaśāne [6] kṛtyāṁ kṣetre valagaṁ vā nī takṣṇaḥ  
agnāu gātrā gārhapaty bhaceruṣ purṇāṁ santaṁ [7] dhīratarānākaṣaṁ  
tam ite nāśayāmasi z 8 z upāharutam anuvuddham nipā-[8]taṁ vāiraṁ  
svāryaṁ navidāma kartṛn. tad eta yata āgaṁ tatrāśvāiva vartatāṁ  
hantu kṛ-[9]tyākṛtaṣ prajāṁ z 9 z svayaśābhavañcīto gr̥he vidma te kṛtye  
nidhāṣ parūn-[10]ṣi z 1 z ut tiṣṭheva pariṭeto jñāte kim eheḥkṣasi | grīvās  
te kṛtye pāde [11] cāpa kṛṣchrāṇi nidravaḥ z 10 z

In the right margin of f179a opposite line 18 is rbhū correcting kartūn: in the top margin of f179b is ty, correcting tuṁjany.

In f179a14 Bm has pitur\*\*bhṛyo; at first sight the birch-bark appears to intend the same but a crack in the bark causes the misleading appearance; other variants of Bm are vrahmaṇa° in f179a17; kṛtye śva and prahinma tenādhyāhittaṁ° in f179b1; kṛṇuṣva in 2; and tuceruṣ par° in 6.

Read: yat te pitrbhṛyo dadato yajñe vā nāma jagṛhuḥ | saṁdeśyāt sarvasmāt pādād imā muñcantu tvāuśadhīḥ z 1 z devāinasāt pitṛyāṁ

nāmagrāhāt saṁdeśyād abhiniṣkṛtāt | muñcantu tvā vīrudho vīryeṇa  
 vrahmaṇa ṛgbhiṣ payasa ṛṣiṇām z 2 z yathā vātaś cyāvayati bhūmyā  
 reṇum antarikṣāc cābhram | evā mat sarvaṁ durbhūtaṁ vrahmanuttam  
 apāyati z 3 z apa krāma nānadatī vinaddhā gardabhīva | kartṛṇ rakṣas-  
 veto nuttā vrahmaṇā vīryāvātā z 4 z ayaṁ panthāpi nayāmas tvā kṛtye  
 prahitāṁ prati tvā pra hiṇmaḥ | tenābhi yāhi bhañjaty anasvinīva vāhini  
 viśvarūpā kurūṭinī z 5 z parāk te jyotir apatliṁ te arvāg anyatrāsmad  
 ayanā kṛṇuṣva | pareṇhi navatiṁ navyā ati durgās srotyā mā ghāniṣṭhās  
 pareṇhi z 6 z vāta eva vṛkṣaṁ ni mṛṇīhi pādāya mā gām aśvaṁ puruṣam  
 ucchiṣāiṣām | kartṛṇ nivṛtyetaḥ kṛtye aprajāstvāya bodhaya z 7 z yām ye  
 cakrur barhiṣi yām śmaśāne kṛtyām kṣetre valagaṁ vā nicakhnuḥ |  
 agnāu vā tvā gārhapatyē 'bhiceruṣ pūrṇaṁ santaṁ dhīratarā anāgasam  
 tām ito nāśayāmasi z 8 z upāhṛtam anubuddhaṁ nipātaṁ vāiraṁ tsāry  
 anv avidāma kartram | tad etu yata āgan tatrāśva iva vartatām hantu  
 kṛtyakṛtaṣ prajāṁ z 9 z svāyasābhavanti no grhe vidmā te kṛtye yatidhā  
 parūṇṣi | ut tiṣṭhāiva parehito 'jñāte kim ihekṣasi | grīvās te kṛtye pādāu  
 cāpi kartsyāmi nir drava z 10 z 2 z

St 5. It seems that anasvinī would be as good a formation as anasvatī;  
 but only the latter is quotable.

St 8. In pāda c pūrṇam seems to be a real variant from pākam as in  
 Ś. Pāda e is not in Ś.

The arrangement and numbering of the last stanza is open to some  
 doubt, but what is given does least violence to what the ms presents.

37

(Ś. 10. 1)

[f179b11] indrāgnī enām vṛṣcatām gāuṣ pra-[12]jānām prajāpati  
 somo rājādhipā mṛdatā e ṛtasya naṣ patayo mṛṇaya-[13]ntu z 1 z bhavāś  
 śarvāś cobhayo mṛṇatā naḥ ity ekapadāḥ z 2 z bhavāśa-[14]rvāv asyatām  
 pāpakṛtvane kṛtyākṛte va | duṣkṛte vidyutām devaheti z 3 z [15] yady  
 etad dvipade catuṣpade kṛtyākṛtā sambhṛtām viśvarūpām | śveto ṣṭāpadī  
 [16] bhūtvā punaḥ parehi duṣchune z 4 z abhyaktā gatās svayamkṛtaḥ  
 sarvaṁ bharanti [17] duritām paramhi z jānīhi kṛtye kartāraṁ duhiteva  
 pitaraṁ svam. z 5 z pa-[18]de kṛtye mādhiṣṭho viddhasyeva padaṁ naya  
 | mṛgasya mṛgayus tan naktāt kartum arha-[19]si z 6 z amartyo martyo  
 svayamkṛtaṁ yaṁ cakārācityā hastābhyām ātmane [20] vadham. z 7 z  
 uta hantu pūrvyāsinām patyārāyā padīsvā | uto [f180a] pūrvasya nigh-  
 nato vi yanty aparaṣ patih z 8 z yatad dhṛṣṇu me vaco aparehyata-  
 [2]thetah yas tvā cakāra daṁ punaḥ z 9 z anāgohatyām vāi bhīmam  
 kṛtye mā no [3] gām aśvaṁ puruṣam vadhiḥ z 10 z anuvā 3 z

Bm has goḥ in f179b11; parahi in 16; kartam in 18; and has changed its hantu to hartu in 20.

Read: indrāgnī enān vṛscatām yāu prajānām prajāpatī | somo rājā-  
dhipā mṛḍitā ca ṛtasya naṣ patayo mṛḍayantu z 1 z bhavaś śarvaś  
cobhayāu mṛḍatām naḥ z 2 z bhavāśarvāv asyatām pāpakṛtvane kṛtyākṛte  
vā duṣkṛte vidyutām devahetim z 3 z yady eyatha dvipadī catuṣpadī  
kṛtyākṛtā sambhṛtā viśvarūpā | seto 'ṣtāpadī bhūtvā punaṣ parehi  
duccune z 4 z abhyaktā gatā svayamkṛtā sarvaṁ bharantī duritaṁ  
parehi | jānihi kṛtye kartāraṁ duhiteva pitaraṁ svam z 5 z parehi kṛtye  
mā tiṣṭho viddhasyeva padaṁ naya | mṛgas sa mṛgayus tvaṁ na ḥktāt  
kartum arhasi z 6 z amartyo martyas svayamkṛtaṁ yac cakārācittyā  
hastābhyām ātmane 'vadhīm z 7 z uta hanti pūrvāsinaṁ pratyādāyāpara  
iṣvā | uta pūrvasya nighnato vi hanty aparāṣ patiḥ z 8 z etad dhi śṛṇu  
me vaco aparehi yata eyatha | yas tvā cakāra taṁ punaḥ z 9 z anāgohatyā  
vāi bhīmā kṛtye mā no gām aśvaṁ puruṣaṁ vadhīḥ z 10 z 3 z

Stanzas 2 and 7 have no parallel.

38

(Ś. 10. 1)

[f180a3] yatra yatrāsu nihatā tatas tvo-[4]tyāpayāmasi | parṇām  
lāghīyaśi bhavā z 1 z yad astu tasamābhṛtā [5] jālenābhiyatā yūyam |  
sarvās sallāṣeṣ kṛtyā punaṣ kṛtyā pra hiṇmasi z 2 z [6] kṛtyākṛtaṁ  
mūlakṛtaṁ apiniḥkariṇi prajāṁ vṛṇihi kṛtye suśchiṣo [7] amuṁ kṛtyā-  
kṛtaṁ jahī z 3 z yathā sūryas tapaso mucyate para rāṣṭraṁ jahā-[8]tv  
aghasaś ca ketum yavāhaṁ sarvaṁ durbhūtaṁ hastiva rado duritaṁ  
jahāsi z 4 z [9] z anu 4 z

In the left margin and slightly below line 3 is tyāu, probably correcting tvo, the last syllable of line 3.

Read: yatra yatrāsi nihatā tatas tvotthāpayāmasi | parṇāl lāghīyaśi  
bhava z 1 z yadi stha tamasābhṛtā jālenābhihitā yūyam | sarvās saṁ-  
lupyetaṣ kṛtyāḥ punaṣ kṛtyāḥ pra hiṇmasi z 2 z kṛtyākṛtām mūlakṛtām  
abhiniṣkariṇaḥ prajāṁ | mṛṇihi kṛtye mocchiṣo amuṁ kṛtyākṛtaṁ jahī  
z 3 z yathā sūryas tamaso mucyate parā rātriṁ jahāty uṣasaś ca ketum |  
evāhaṁ sarvaṁ durbhūtaṁ hastiva rajo duritaṁ jahāmi z 4 z 4 z

St 2. In pāda b °hitā is more apt in meaning and abhi+ yam does not seem to be quotable.

St 4. As pāda d Ś has kartraṁ kṛtyākṛtā kṛtaṁ, and then hastiva°: it thus makes better sense.

[f180a9] *upasitaṣ pratimothoparamitaś ca yaś śālāyā viśvavā-*[10]*rāyā*  
*te naddhān vi cṛtāmasi z 1 z yat te naddham viśvavāre pāśo granthi-*  
*[11]ś ca yas taḥ z vṛhaspatiṁ vahaṁ balaṁ vācā vi sraṅsiyāmi tat.*  
*z 2 z [12] ā yāmi saṁ vivarho granthi cakāra te dṛḍham parūṅṣi vidvām*  
*ya śaste-[13]vendreṇa vi cṛtāmasi z 3 z saṁdaṅsānām palidānām*  
*pariṣvaṁcam-[14]nadasya ca | sarvā mānasya patni te naddhān vi*  
*śṛtāmasi z 4 z aṁśā-[15]nām te nāhavāmi prāṇāhasya tṛṇasya ca |*  
*pakṣāṇām viśvavāre ta na-[16]ddhān vi cṛtāmasi z 5 z yāni ca antaś*  
*cikyāny āmedho ntyāya kaṁ pra [17] ce tā vi cṛtāmasi | sarvā mānasya*  
*patnyā nu uddhyatā tatve bhava z 6 z [18] havirdhānam agniśālām*  
*patnīnām sadanaṁ sadas sa no devānām asi devi [19] śāle z 7 z yakṣmo-*  
*pīśaṁ vitataṁ sahasrākṣaṁ viśuvati apinaddham a-[20]pihitaṁ vrah-*  
*maṇaś ca ṛtāmasi z 8 z yaś citrā prati gṛhṇātu tena ā-[21]śasitā tvam*  
*ubhāu mānasya patni tāu jīvatām jaradaṣṭi z 9 z amitrāi-[f180b]nam ā*  
*gaśchatām tridhā naddhāpinīṣṭhitā | tasyās te vi cṛtāsasy aṅgam aṅgam*  
*paru-[2]ṣ paruḥ z 1 z anu 5 z*

In the bottom margin of f180a just below the end of the last line stands *asitāi* (correcting *amitrāi*) and below that is *saṁ*.

Bm has variants as follows; for the first word it has *tapasitaṣ*; it has *patthaṁsi* for *parūṅṣi* in line 12; *cyatāmasi* and *pallidānām* in 13; *viśuvati* in 19; and gives correctly “10” at the end of the last stanza. Noteworthy is it that its reproduction of the end of f180a and the beginning of f180b is “*amitrāi asitāi saṁ nam*,” i.e. it has taken a marginal correction into its text.

Read: *upamitaṣ pratimito* ‘*tho parimitaś ca yaḥ | śālāyā viśvavārāyās*  
*te naddhāni vi cṛtāmasi z 1 z yat te naddham viśvavāre pāśo granthiś ca*  
*yaś kṛtaḥ | vṛhaspatir ivāhaṁ balaṁ vācā vi sraṅsayāmi tat z 2 z ā yayāma*  
*saṁ babarha granthiṁś cakāra te dṛḍhān | parūṅṣi vidvān śastevendreṇa*  
*vi cṛtāmasi z 3 z saṁdaṅsānām paladānām pariṣvaṇjalyasya ca | sarvā*  
*mānasya patnyā te naddhāni vi cṛtāmasi z 4 z vaṅsānām te nahanānām*  
*prāṇāhasya tṛṇasya ca | pakṣāṇām viśvavāre te naddhāni vi cṛtāmasi*  
*z 5 z yāny te antaś śikyāny ābedhū raṇyāya kam | pra te tā vi cṛtāmasi*  
*sarvā mānasya patni na uddhitā tanve bhava z 6 z havirdhānam agniśālām*  
*patnīnām sadanaṁ sadaḥ | sado devānām asi devi śāle z 7 z akṣum opasaṁ*  
*vitataṁ sahasrākṣaṁ viśuvati | apinaddham apihitaṁ vrahmaṇā vi*  
*cṛtāmasi z 8 z yaś ca tvā prati gṛhṇāti yena cāsi mitā tvam | ubhāu*  
*mānasya patni tāu jīvatām jaradaṣṭi z 9 z amutrāinaṁ ā gacchatād dṛḍhā*

naddhāpiniṣṭhitā | tasyās te vi cṛtāmasy aṅgam-aṅgam paruṣ-paruḥ z 10  
z 5 z

St 1. In pāda c here te is an extra syllable, but it is not an extra in 4c and 5c.

## 40

(Ś. 9. 3)

[f180b2] agnim antaś chādesi puruṣān paśubhis saha | [3] vijāvati  
prajāvati vi ti pāsāms cṛtāmasy z 1 z ūrjasvatī ghṛtava-[4]tī prthivyām  
nimitā mitāḥ viśvānaṁ bibhratī śālā mā hiṁsīṣ pagr-[5]bṇataḥ z 2 z yas  
tvā pūrvo nimasāya saṁjabhāra vānāspatīm | prajāye [6] cakre tvā śāle  
paramāiṣṭhī prajāpatīḥ z 3 z namas tasyāi namo dātre śā-[7]śālāpataye  
ca kṛṇmasi | namo agnaye pracarate puruṣāya ja [8] te namaḥ z 4 z  
gobhyo aśvebhyo namo yaś chālāyām vijāyate | antar ā [9] dyām ca  
prthivī ca yad vadas tenā śālām pratigrhṇāmi tāmā z 5 [10] yad  
antarikṣam rajaso vimānaṁ tat kṛṇu udaram śevalibhyaḥ yaś chā-[11]lām  
pratigrhṇāmi tasmāi z 6 z tṛṇāipāvrtā paladām vasānā ra-[12]triva śālā  
jagato niveśinī | mitā prthivyām tiṣṭhasi ha-[13]stinīvi padvatī z 7 z yā  
dvipakṣā catuspakṣā śatpakṣā yā ni-[14]mīyate | aṣṭāpakṣām daśapakṣām  
śālā mānasva patnīm agnir ga-[15]rbha ivā se z iṭasya te vi cṛtāmāsim  
apinadasapūrṇa-[16]vām varuṇena samupajitā mittraṣ prātar vyabhajatu  
z 9 z ku-[17]lāye dhi kulāyām koṣe koṣas sam upajitāḥ tatra martyo vi  
jāya-[18]te yasmād viśvaṁ prajāyase z 10 z anu 6 z

In the middle of line 15 the letters are somewhat defaced but they can be read.

Bm has seva··li° in line 10 but the birch-bark shows no lacuna: at the end of 11 Bm has rā°; in 14 cālā; in 15 iṭasyas te.

Read: agnim antaś chādayasi puruṣān paśubhis saha | vijāvati prajā-  
vati vi te pāsāms cṛtāmasy z 1 z ūrjasvatī ghṛtavatī prthivyām nimitā  
mitā | viśvānaṁ bibhratī śāle mā hiṁsīṣ pratigrhṇataḥ z 2 z yas tvā  
pūrvo nimimāya saṁjabhāra vānāspatīm | prajāyāi cakre tvā śāle para-  
meṣṭhī prajāpatīḥ z 3 z namas tasmāi namo dātre śālāpataye ca kṛṇmasi  
| namo agnaye pracarate puruṣāya ca te namaḥ z 4 z gobhyo aśvebhyo  
namo yac chālāyām vijāyate | antar ā dyām ca prthivīm ca yad vyacas  
tena śālām prati grhṇāmi ta imām z 5 z yad antarikṣam rajaso vimānaṁ  
tat kṛṇva udaram śevadhibhyaḥ | yac chālām prati grhṇāmi tasmāi z 6 z  
tṛṇāir āvṛtā paladām vasānā rātriva śālā jagato niveśanī | mitā prthivyām  
tiṣṭhasi hastinīva padvatī z 7 z yā dvipakṣā catuspakṣā śatpakṣā yā  
nimīyate | aṣṭāpakṣām daśapakṣām śālām mānasya patnīm agnir garbha  
ivā śaye z 8 z iṭasya te vi cṛtāmy apinaddham aporṇuvan | varuṇena

samubjitām mitraṣ prātar vy ubjatu z 9 z kulāye 'dhi kulāyām koṣe koṣas samubjitah | tatra martyo vi jāyate yasmād viśvaṁ prajāyate z 10 z 6 z

St 5. Pādas ab as given here are 13ab in Ś, and cd here are 15 cd in Ś; our st 6 is 15cde in Ś. The omission of Ś 13cd may have been an oversight as suggested in WT, but the numbering of the stanzas, though not infallible, is against that.

## 41

(Ś. 9. 3)

[f180b18] *catussraktīm parica-[19]krām kavibhin nasitā sitām |*  
*viśvāna bibhratī śālām amṛ-[20]to sāumyām mataḥ z 1 z sā naṣ pāsān*  
*prati mucu gurur bhāro [f181a] laghur bhavaḥ vadhūm iva tvāle yatra-*  
*kāmaṁ bharāmasi z 2 z imā āpaṣ pra ha-[2]rāmy akṣmyāyakṣmanāśini |*  
*gṛhān abhi pra sīdāsy amṛtena mahāgninā z 3 z [3] praticīm tvā praticīni*  
*śāle prahīm prahimsatīm | agnir himdad āpaś canta-[4]sya prathamō*  
*bhā z 4 z svāhā devēbhyas svāhyebhyaḥ prācyā diśaś śālāyāḥ [5] namo*  
*mahimne z 5 z svāhā devēbhyas svāhyebhyaḥ dakṣiṇasyā diśaś śā-[6]lāyā*  
*namo mahimne z 6 z svāhā devēbhyas svāhebhyas praticyām diśaś śā-*  
*[7]lāyā namo mahimne z 7 z svāhā devēbhyas svāhebhyodicyām diśaś*  
*śālā-[8]yā namo mahimne z 8 z svāhā devēbhyas svāhebhyo dhruvāyā*  
*diśaś śālā-[9]yā namo mahimne z 9 z svāhā devēbhyas svāhebhyo dīrdh-*  
*vāyā diśaś śālā-[10]yā namo mahimne z 10 z svāhā devēbhyas svāhebhyo*  
*diśo diśaś śālāyā [11] namo mahimne z 11 z z anu 7 iti ṣaḍṛtasūktam.*  
 z z

In the right margin of f181a opposite line 1 is saṁ correcting °kāmaṁ, opposite line 2 is sahā correcting mahāgninā, and opposite lines 6-8 is ṣaḍṛtusūktam. 1.

Bm has vibhratī in f180b19; sahāgninā in f181a2, and deve° in 4.

Read: *catussraktīm paricakrām kavibhir nimitām mitām | viśvānaṁ*  
*bibhratīm śālām amṛtāu sāumyāni mātāḥ z 1 z mā naṣ pāsān prati mucu*  
*bhāro laghur bhavaḥ | vadhūm iva tvā śāle yatrakāmaṁ bharāmasi z 2 z*  
*imā āpaṣ pra harāmy ayakṣmā yakṣmanāśanīḥ | gṛhān abhi pra sīdāmy*  
*amṛtena sahāgninā z 3 z praticīm tvā praticīnaś śāle prāimya ahiṁsatīm |*  
*agnir hy antar āpaś ca ṛtasya prathamobhā z 4 z svāhā devebhyas svāhye-*  
*bhyaḥ | prācyā diśaś śālāyā namo mahimne z 5 z svāhā devebhyas svāhye-*  
*bhyaḥ | dakṣiṇāyā diśaś ° ° ° z 6 z svāhā devebhyas svāhyebhyaḥ*  
*| praticyā ° ° ° z 7 z svāhā devebhyas svāhyebhyaḥ | udicyā*  
*° ° ° z 8 z svāhā devebhyas svāhyebhyaḥ | dhruvāyā ° ° ° z 9 z*  
*svāhā devebhyas svāhyebhyaḥ | ūrdhvāyā ° ° ° z 10 z svāhā deve-*  
*bhyas svāhyebhyaḥ | diśo-diśaś śālāyā namo mahimne z 11 z 7 z anu 7 z*



St 1. For pādas cd Ś has *indrāgnī rakṣatām śālām amṛtāu soḥyam sadah*; our pāda c is a variant of Ś 16c. At the end *mātaḥ* gives a good meaning and the form seems to be possible; *pātaḥ* would also be possible.

St 4. The end of pāda d as given may not seem good: Ś has *prathamā dvāḥ*, and that might have been the reading of Ppp; or *prathamā bhāḥ*?

## 42

(Ś. 10. 6)

[f181a11] *oṃ rātri-[12]yor bhrātṛvyasya dṛuhāndo dviṣataś śīraḥ pra vṛścāvinam ojaś z 1 z carma [13] mayyām ayaṃ maṇiḥ phālājātaḥ kariṣyati | tṛpto manthena māgamad rathena saha [14] varcasā z 2 z ya tvā śikvaḥ parāvadhīt takṣa hastena vācyā | āpas tās tasmā-[15]j jīvalāḥ punantu śucayaś śucim. z 3 z hiraṇyāśṛṅga yaṃ maṇir dvāhaṃ no va-[16]svadātīm śraddhām yajñam maho dadhati grhe vasati no tithiḥ z 4 z tasmāi ghr-[17]taṃ surām madhv annam khanāmahe | sa naḥ piteva putrebhyaś śrayaś śrayas cikitsatu [18] devabhyo maṇir abhyaḥ 5 imam badhnātu vṛhaspatir maṇim phālam ghrtaścutam u-[19]graṃ khadīram ojase | bhūyo bhūyasyaśchaś tena tvaṃ dviṣato jahi z 6 z imam ba-[20]dhnād vṛhaspatiḥ maṇi phālam ghrtaścutam ugraṃ khadīram ojase bhūyo bhūya-[f181b]ś casvas tenā z 7 z tvam agniḥ praty amuñcata ājyā rasāya kaṃ so smā ājyam duhe z 8 z [2] tvam indraḥ praty amuñcata ojase vīryāya kaṃ so smāi balam id vahe z 9 z tvam sū-[3]ryaḥ praty amuñcata tenemā ajayadvīṣaś so smāi varca it. z 10 z anu 1 z*

Bm has °vadhītvaḥ in f181a14; ugrām khadinam in 19; and amuñcyata in f181b1.

Read: *arātīyor bhrātṛvyasya dṛuhāndo dviṣataś śīraḥ | pra vṛścāmy enad ojaś z 1 z varma mahyam ayaṃ maṇiḥ phālāj jātaḥ kariṣyati | tṛpto manthena māgamad rasena saha varcasā z 2 z yat tvā śikvaḥ parāvadhīt takṣa hastena vāśyā | āpas tvā tasmāj jīvalāḥ punantu śucayaś śucim z 3 z hiraṇyāśṛṅgo 'yaṃ maṇir dadhan no vasv tadātīm | śraddhām yajñam maho dadhat grhe vasati no 'tithiḥ z 4 z tasmāi ghrtaṃ surām madhv annam annam kṣadāmahe | sa naḥ piteva putrebhyaś śrayaś śrayaś cikitsatu devebhyo maṇir etya z 5 z imam badhnād vṛhaspatir maṇim phālam ghrtaścutam ugraṃ khadīram ojase | bhūyo-bhūyaś śvasśvas tena tvaṃ dviṣato jahi | tam agniḥ praty amuñcatajyāya rasāya kaṃ so 'smā ājyam duhe z 6 z imam badhnād ° ° ° jahi | tam indraḥ praty amuñcata tenemā ajayadvīṣaḥ so 'smāi balam id duhe z 7 z imam badhnād ° ° ° jahi | tam sūryaḥ praty amuñcata tenemā ajayadvīṣaḥ so 'smāi varca id duhe z 8 z 1 z*

St 4. Pāda b as here does not appear in Ś; it might be a gloss.

St 5. Between cikitsatu and devebhyo Ś has bhūyo-bhūyaḥ śvaḥ-śvo.

St 6. It will be seen that I have assumed a dittography in the ms in this stanza; what the ms gives as st 7 can hardly be anything but a repetition. The outcome of my arrangement is to reduce the number of stanzas to eight.

## 43

(Ś. 10. 6)

[f181b3] *tvam* [4] *somaḥ praty amuñcata draviṇāya rasāya kam* | *so smāi mahit.* z 1 z *tvam bibhraś candra*-[5] *mā maṇim asuraṇām puro jayad dānavānām hiraṇyayī so smāi teja id vahe* [6] z 2 z *tvam rājā varuṇo maṇim praty amuñcata śambhuvam so smā rājyam duhe* z 3 z [7] *tvam tvaṣṭā praty amuñcata prajābhyo vīryāya kam so smāi rūpam id vaha* z 4 z *tenemā* [8] *maṇinā kṛṣim aśnām abhi rakṣatu* | *sa nigbhyām payo duhe* z 5 z *imaṁ badhnātu* [9] *vṛhaspatir vātāya maṇim te vedam ajayat svat so smāi sūnṛtām duhe* z 6 z [10] *taṁ devā bibhrator maṇir yom sadā dhāvarty akṣatās ābhyo mamṛtām duhe* z 8 z *tam ā*-[11] *po bibhratir maṇi* | *yam sarvām lokām nidhājayam so bhyo jitam id vahe* z 9 z *ta*-[12] *m imaṁ devatā maṇi tubhyo dadhatu bhartave sāu te bhūtam id vahām* | *bhūyo bhūyasyasve*-[13] *na tvam dviṣato jahi* z 10 z

Bm has asurāṇām in line 5; id vadvahe in 7; sa niraṁbhyā in 8.

Read: *imaṁ badhnād vṛhaspatir maṇim phālaṁ ghṛtaścutam ugram khadiram ojase* | *bhūyo-bhūyaś śvas-śvas tena tvam dviṣato jahi* | *taṁ somaḥ praty amuñcata draviṇāya rasāya kam* | *so 'smāi maha id duhe* z 1 z *imaṁ badhnād ° ° ° jahi* | *taṁ bibhrac candramā maṇim asurāṇām puro 'jayad dānavānām hiraṇyayī* | *so 'smāi teja id duhe* z 2 z *imaṁ badhnād vṛhaspatir vātāya maṇim āśave* | *taṁ rājā varuṇo maṇim praty amuñcata śambhuvam* | *so 'smāi rājyam id duhe bhūyo-bhūyaś śvas-śvas tena tvam dviṣato jahi* z 3 z *imaṁ badhnād ° ° ° āśave* | *taṁ tvaṣṭā praty amuñcata prajābhyo vīryāya kam* | *so 'smāi rūpam id duhe bhūyo-bhūyaś ° ° ° jahi* z 4 z *imaṁ badhnād ° ° ° āśave* | *tenemām maṇinā kṛṣim aśvināv abhi rakṣataḥ* | *sa bhiṣagbhyām payo duhe bhūyo-bhūyaś ° ° ° jahi* z 5 z *imaṁ badhnād ° ° ° āśave* | *<taṁ bibhrat savitā maṇim> tenedam ajayat svaḥ* | *so 'smāi sūnṛtām duhe bhūyo-bhūyaś ° ° ° jahi* z 6 z *imaṁ badhnād ° ° ° āśave* | *taṁ devā bibhrato maṇim sadā dhāvanty akṣitaḥ* | *sa ebhyo amṛtām duhe bhūyo-bhūyaś ° ° ° jahi* z 7 z *imaṁ badhnād ° ° ° āśave* | *tam āpo bibhratir maṇim sarvāṁl lokāṁ yudhājayan* | *sa ābhyo jitim id duhe bhūyo-bhūyas ° ° ° jahi* z 9 z *imaṁ badhnād vṛhaspatir vātāya maṇim āśave* | *tam imaṁ devatā maṇim tubhyam dadhatu bhartave* | *asāu te bhūtim id duhe bhūyo-bhūyaś śvas-śvas tena tvam dviṣato jahi* z 9 z 2 z

The first two stanzas in this hymn are numbers 8 and 10 in Ś, where stanza 10 is the last one showing that particular symmetry which it exhibits. The symmetry of stanzas 3-9 here is based on the form of Ś stanzas 11-17 and indications in the stanzas which are numbered 6 and 8 in the ms. Stanza 4 has no parallel.

## 44

(Ś. 10. 6)

[f181b13] antardeśābadhnataṣ pradiśas tam a-[14]badhnataṣ prajā-  
patissrṣṭo maṇi dviṣato so dharāṇ akaḥ z 1 z [15] ṛtavas tam abadhnatas  
saṁvatsaras taṁ baddhvā sarvaṁ bhūtiṁ varājamti z 2 z ātharvāṇo [16]  
badhnata ātharvāṇābadhnataḥ āṅgirastas taṁ baddhāmi dasyūnāṁ  
vivadaṣ purāḥ z 3 z [17] tvāṁ dhātā prati muñcata subhūtāny akalpayat.  
tena tvāṁ dviṣato jahi z 4 z i-[18]maṁ badhnātu vṛhaspatir devebhyo  
amurakṣatiṁ sa tvāyaṁ maṇir āgamat saha gobhi-[19]r ajābhīr anyena  
prajayā saha z 5 z agaman madhor ghṛtasya dhārayā kelāle-[20]na śrīyā  
saha z 6 z imaṁ badhnātu vṛhaspatir devebhyo asurakṣatiṁ ayaṁ ma-  
[f182a]ṇir āgamat ojasā tejasā maha | sā bhūtyā draviṇena śrīyā saha  
z 7 z ya-[2]sya lokā ime trayaṣ payo dugdham upāsate | sa tvāyaṁ abhi  
rakṣatu maṇis śreṣṭhā-[3]ya mūrdhatā z 8 z sa tvāyaṁ śatadakṣiṇo  
maṇi śreṣṭhā ajinvatu yaṁ devāḥ [4] pitaro manusyā upajivantu sarvadā  
z 9 z tasmāi tvā yajñavardhana maṇeṣ pra-[5]tyamucāṁ śivaṁ taṁ tvāṁ  
śatadakṣiṇa maṇi maṇis śreṣṭhāya jinvataḥ z 10 z [6] anu 3 z

In the left margin of f181b opposite line 16 is dhnā correcting the first word of that line; and in the first part of the next line tyā is written above prati.

Bm has in line 15 ṛtavas tum; in 16 baddhnāmi and vivadāḥ; in f182a1 sahasā; in 3 ajinvatta.

Read: antardeśā abadhnata pradiśas tam abadhnata | prajāpatissrṣṭo  
maṇir dviṣatas so 'dharāṇ akaḥ z 1 z ṛtavas tam abadhnatārtavas tam  
abadhnata | saṁvatsaras taṁ baddhvā sarvaṁ bhūtaṁ vi rājati z 2 z  
ātharvāṇo 'badhnatātharvāṇā abadhnata | āṅgirasas taṁ badhnanti  
dasyūnāṁ vividuṣ purāḥ z 3 z taṁ dhātā praty amuñcata sa bhūtaṁ vy  
akalpayat | tena tvāṁ dviṣato jahi z 4 z imaṁ badhnād vṛhaspatir deve-  
bhyo asurakṣitiṁ | sa tvāyaṁ maṇir āgamat saha gobhir ajāvibhir annena  
prajayā saha z 5 z imaṁ badhnād ° ° asurakṣitiṁ | sa tvāyaṁ maṇir  
āgaman madhor ghṛtasya dhārayā kilālena śrīyā saha z 6 z imaṁ badhnād  
vṛhaspatir devebhyo asurakṣitiṁ | sa tvāyaṁ maṇir āgamat ojasā tejasā  
sahasā bhūtyā draviṇena śrīyā saha z 7 z yasya lokā ime trayaṣ payo  
dugdham upāsate | sa tvāyaṁ abhi rakṣatu maṇis śrīṣṭhyāya mūrdhataḥ

z 8 z sa tvāyam śatadakṣiṇo maṇiś śrāiṣṭhyāya jinvatu | yaṁ devāḥ pitaro  
manuṣyā upajīvantu sarvadā z 9 z tasmāi tvā yajñavardhana maṇe  
pratyamucam śivam | taṁ tvāṁ śatadakṣiṇa maṇe śrāiṣṭhyāya jinvatāt  
z 10 z 3 z

In order of stanzas this differs considerably from Ś and its stanzas  
22, 24, 27 do not appear here.

St 2. Pāda b is restored from Ś st 18.

St 3. In pāda d Ś has bibhiduḥ, and the stanza varies much from  
st 20 of Ś.

St 5. In this stanza and throughout the rest tvā appears in place of  
mā of Ś.

## 45

(Ś. 10. 6)

[f182a6] *asapatnas sapatnahā sapatnān dviṣato me dharā akahḥ uttarām  
dvi-[7]śatas tvā maṇiś kṛṇotu devajā z 1 z maṇiyam sahasravīryam  
vrāhmaṇā te-[8]tejasā saha prati muñcāmi te śivam. | sa tvāṁ abhi  
rohatu devāiḥ phālama-[9]nis saha z 2 z yathā bījam urvarāyam grṣṭe  
phālana rohati | yavāsmi-[10]n prajā paśavoṁnam annam vi rohatu  
z 3 z etam idhmaṁ samābhṛtaṁ juṣāṇo agne-[11]ṣ prati harya homam  
tasmin vidhema sumatiṁ svasti cakṣuḥ prāṇam prajāṁ pasūñ jā-  
[12]tavedasi vrahmaṇā z 4 z anu 4 z*

The ms has dṛ above °bhṛtaṁ in line 10.

Bm has vrāhmāṇā in line 7; it writes twice, with some errors, exactly  
one line of the birch-bark text beginning tprati in 8 and ending saha  
in 9; in 10-11 it has agne.

Read: *asapatnas sapatnahā sapatnān dviṣato te 'dharāṁ akahḥ | uttarām  
dviṣatas tvā maṇiś kṛṇotu devajāḥ z 1 z maṇim sahasravīryam vrahmaṇā  
tejasā saha prati muñcāmi te śivam | sa tvāṁ abhi rohatu devāiḥ phāla-  
maṇiś saha z 2 z yathā bījam urvarāyām kṛṣṭe phālana rohati | evāsmi  
prajā paśavo 'unam-annam vi rohatu z 3 z etam idhmaṁ samābhṛtaṁ  
juṣāṇo agne prati harya homam | tasmin videma sumatiṁ svasti cakṣuḥ  
prāṇam prajāṁ pasūñ jātavedasi vrahmaṇā z 4 z 4 z*

St 1. In pāda b I have emended to te because of the consistent use  
of second person in other stanzas.

## 46

[f182a12] *kā cāsi kṣamā cāsi tasyās te [13] bhūtīm ca subhūtīm ceti  
mukhe | tābhyām te vidheyām tābhyām te namas tābhyām no gāśchas  
tā-[14]bhyāu no dhi vrūhi tābhyām no bhi jagrahaḥ māteva putram*

*piteva sūtram ayaṁ te smi [15] tanvā mumugdhir grāhyā bandhebhyo vimadam na enam z 1 z bhūmīś cāsi bhūti-[16]ś cāsi tasyās te bhuvanam ca subhūtiś ca 2 z prthivī cāsi prthivyāi [17] cāsi tasyās te bhaviṣya cābhaviṣyas ca z 3 z kṣemyā cāsi kṣitiś cā-[18]si tasyās te kaṁ ca nākaṁ ca z 4 z dr̥dhā cāsi sudr̥dhā cāsi ta-[19]syās te svaś ca svargaś ca z 5 z amitīś cāsi nirrtīś cāsi tasyās te mittraṁ ca [f182b] mātitraṁ ca z 6 z śatapr̥sthā cāsi vadhūnvānā cāsi tasyās te vindaś ca vīdamānam [2] ca z 7 z suvitā cāsi suvitīś cāsi tasyās te vittīś ca suvittīś ca z 8 z [3] vapsā cāsi vapsatīś cāsi tasyās te vasuś ca pravasuś ca z 9 z apsarāś cā-[4]si sadānvā cāsi tasyās te roha ca rohaś ca z 10 z anuvā 5 z*

In 182a15 Bm has mumugdhi ° badhebhyo; in 182b4 it has te rohe.

Read: *kā cāsi kṣamā cāsi tasyās te bhūtiś ca subhūtiś cāiti mukhe | tābhyām te vidheyām tābhyām te namaḥ | tābhyām no gacchas tābhyām no 'dhi vrūhi | tābhyām no 'bhi jigraho māteva putraṁ piteva sūnum | ayaṁ te 'smi tanvaṁ mumugdhi grāhyā bandhebhyo vimadan na enam z 1 z bhūmīś cāsi bhūtiś cāsi tasyās te bhuvanam ca subhūtiś cāiti ° ° enam z 2 z prthivī cāsi pāṛthivī cāsi tasyās te bhaviṣyac cābhaviṣyac cāiti ° ° enam z 3 z kṣemyā cāsi kṣitiś cāsi tasyās te kaṁ ca nākaṁ cāiti ° ° enam z 4 z dr̥dhā cāsi sudr̥dhā cāsi tasyās te svaś ca svargaś cāiti ° ° enam z 5 z amitīś cāsi nirrtīś cāsi tasyās te mittraṁ ca mātitraṁ cāiti ° ° enam z 6 z śatapr̥sthā cāsi vidhūnvānā cāsi tasyās te vindaś ca vīdamānam cāiti ° ° enam z 7 z suvitā cāsi suvitīś cāsi tasyās te vittīś ca suvittīś cāiti ° ° enam z 8 z vapsā cāsi vapsatīś cāsi tasyās te vasuś ca pravasuś cāiti ° ° enam z 9 z apsarāś cāsi sadānvā cāsi tasyās te rohaś ca rohac cāiti mukhe | tābhyām te vidheyām tābhyām te namaḥ | tābhyām no gacchas tābhyām no 'dhi vrūhi | tābhyām no 'bhi jigraho māteva putraṁ piteva sūnum | ayaṁ te 'smi tanvaṁ mumugdhi grāhyā bandhebhyo vimadan na enam z 10 z 5 z*

The general arrangement here is clear enough but all details are not clear.

St 9. Perhaps we should read vapsas at the beginning, a word appearing only in RV 1. 181. 8. I make out no meaning for vapsā and vapsati.

#### 47

[f182b4] *rohiṇī [5] cāsi sarohiṇī cāsi tasyās te yaśchaś ca prayaśchaś ca z 1 z viśvabhṛś cāsi [6] viśvarūpā cāsi tasyās te ya dadaś ca pradadaś ca z 2 z girayanti cāsi [7] girigiri cāsi tasyās te vīndaś ca savṛmdānam ca z 3 z garvī cāsi [9] gurvittirī cāsi tasyās te dohaś ca dohānam ca z 4 z ditiś cāsy aditi-[9]ś cāsi tasyās te payaś ca payasaś ca z 5 z jūrṇā cāsi jarayanti [10] cāsi tasyās te dakṣaś ca dakṣamānam ca z 6 z apratiṣṭhā cāsi prati-[11]ṣṭhitāḥ cāsi tasyās ta ojaś ca tejaś ca z 7 z urvī cāsi pravravī*

[12] *cāsi tasyās te sruvaś ca sruvasac ca z 8 z lokinī cāsi lo-* [13] *kakṛś cāsi tasyās te kurvaś ca saṃskurvāṇaṃ ca z 9 z nīcī tasy uttānā* [14] *cāsi tasyās te svaṃ ca svāvaś ca z 10 z anu 6 z*

Bm has *sruvasaś ca* in line 12; °*kakṛc* in 13, and *uttānā* at the end of the same line; *dā svāvaś ca* in 14.

Read: *rohiṇī cāsi surohiṇī cāsi tasyās te yacchaś ca prayacchaś cāiti mukhe | tābhyām te vidheyam tābhyām te namaḥ | tābhyām no gacchas tābhyām no 'bhi jigraho māteva putram piteva sūnum | ayam te 'smi tanvaṃ mumugdhi grāhyā bandhebhyo vimadan na enam z 1 z viśvabhṛc cāsi viśvarūpā cāsi tasyās te dadac ca pradadac cāiti ° ° enam z 2 z girayantī cāsi girigiriś cāsi tasyās te vindac ca suvidānaṃ cāiti ° ° enam z 3 z gurvī cāsi gurutarā cāsi tasyās te dohaś ca dohanaṃ cāiti ° ° enam z 4 z ditiś cāsy aditiś cāsi tasyās te payaś ca payasaś cāiti ° ° enam z 5 z jūrṇā cāsi jarayantī cāsi tasyās te dakṣaś ca dakṣa-mānaṃ cāiti ° ° enam z 6 z apratiṣṭhā cāsi pratiṣṭhitā cāsi tasyās ta ojaś ca tejaś cāiti ° ° enam z 7 z urvī cāsi pravavriś cāsi tasyās te sravaś ca sravathaś cāiti ° ° enam z 8 z lokinī cāsi lokakṛc cāsi tasyās te kurvac ca saṃskurvāṇaṃ cāiti ° ° enam z 9 z nīcī cāsy uttānā cāsi tasyās te svaṃ ca svāvaś cāiti mukhe | tābhyām te vidheyam tābhyām te namaḥ | tābhyām no gacchas tābhyām no 'bhi jigraho māteva putram piteva sūnum | ayam te 'smi tanvaṃ mumugdhi grāhyā bandhebhyo vimadan na enam z 10 z 6 z*

St 3. I would regard *girigiri* as a derivative of second root *gr*.

St 8. Possibly *vavri* should be the first word.

St 10. If *svāvas* can be *sva + avas* it can stand; we might take it as neuter of *su + avas*, which has nominative masculine °*vān* in RV.

#### 48

[f182b14] *prṣṇīś cāsi prṣatī-* [15] *ś cāsi tasyās te cānnaṃ cānnādyam ca z 1 z sarā cāsi sarasvatī cāsi* [16] *tasyās te vrahma ca kṣattraṃ ca z 2 z vasubhṛś cāsi vasumatī cāsi tasyā-* [17] *s te sūnṛtā cerāja z 3 z mahāś cāsi mahasvatīś cāsi tasyās te kā-* [18] *maś ceti tṛptīś ceti z 4 z sarvā cāsi sarvaṃ ca tēdaṃ tasyās te viśvaṃ ca vi-* [19] *śve devā i mukhe z 5 z tābhyām te vidheyam tābhyām te namas tābhyām no mṛ-* [20] *la tābhyām no dhi vrūhi tābhyām no bhi jigraha z 6 z mâte* [f183a] *māteva putram piteva sūnum ayam te smi tanvā mumugdhi grāhyā bandhebhyo vimadan na enam [2] z 7 z anu 8 z*

In the bottom margin of f182b toward the right is *bhi jigraha 6 z mâte*, and below that is *jīrṇakte*.

Read: *prṣṇīś cāsi prṣatī cāsi tasyās te cānnaṃ cānnādyam cāiti mukhe*

| tābhyām te vidheyām tābhyām te namaḥ | tābhyām no gacchas tābhyām  
 no 'dhi vrūhi | tābhyām no 'bhi jigraho māteva putraṁ piteva sūnum |  
 ayaṁ te 'smi tanvaṁ mumugdhi grāhyā bandhebhyo vimadan na enam  
 z 1 z sarā cāsi sarasvatī cāsi tasyās te vraluna ca kṣatraṁ cāiti ° °  
 enam z 2 z vasubhṛe cāsi vasumatī cāsi tasyās te sūnṛtā cerā cāiti ° °  
 enam z 3 z mahas cāsi mahasvatī cāsi tasyās te kāmās ca tṛptis cāiti  
 ° ° enam z 4 z sarvā cāsi sarvaṁ cāsīdaṁ tasyās te viśvaṁ ca viśve ca  
 devā yanti mukhe | tābhyām te vidheyām tābhyām te namaḥ | tābhyām  
 no mṛḍa tābhyām no 'dhi vrūhi | tābhyām no 'bhi jigraho māteva putraṁ  
 piteva sūnum | ayaṁ te 'smi tanvaṁ mumugdhi grāhyā bandhebhyo  
 vimadan na enam z 5 z 7 z anu 8 z

## 49

(Ś. 6. 114–117. 1)

[f183a2] yād devā devahēḷanaṁ devāsaś cakṛmā vayām āditya-[3]s  
 tasmā no yūyām ṛtasyantenā muñcata z 1 z ṛtasyantenādityā yadatrā  
 mu-[4]muñcateha na | yajñāi yajñamāhasas śikṣantu upārīma z 2 z  
 vedassvapā [5] yajamānās srucājyena juhvataḥ akāmā viśve vo devās  
 śikṣanto nopa me-[6]ṣima z 3 z yād vidānso yadi vidvāsaḥ enāsaś cakṛmā  
 vayām | tasmā-[7]n na hy amuñcata viśve devās sajoṣasā z 4 z yadi  
 jāgrad rjat svapaṁ ye-[8]nenasyo karaṁ bhūtiṁ mā tasmād bhavyaṁ  
 ca drupadād evi muñcatām z 5 z drupadād i-[9]va mumucānas sindhu  
 snātvā malād iva | pūtaṁ pavitreṇājyaṁ viśvān muñcatu māi-[10]nasak  
 z 6 z adyāsaṁ cakrun nikhananto agre kārṣivaruṇā navino nu vi-  
 [11]dyayā vāivasvatena rājana taj juhomy adhā yajñāi madhumān no  
 astu z 7 z [12] vāivasvataḥ kṛṇavad bheṣajāni madhubhāgo madhunā  
 saṁ srjāti | mātur yad e-[13]na iṣitaṁ na āgaṁ yad vā pitāparā yad vo  
 jihile z 8 z yadadaṁ mātur ya-[14]di vā pitun no bhrātaḥ putrābhretaso  
 na āgaṁ | yāvanto ssat pitarah sajante [15] teṣāṁ sarveṣāṁ śivo stu  
 manyuḥ z 9 z apamṛtyum apratitaṁ yad asminn a-[16]syena balinā  
 carāmi | idaṁ tad agne anṛṇo bhavāmi jīvan na ena prati [17] dadāmi  
 sarvaṁ z 10 z anu 1 z

In the left margin about opposite line 9 is *ve*, possibly to correct *viśvān* to *viśve*; above the first sign of *adyāsaṁ* in line 10 is a correction which looks like *bhya*.

Bm in line 10 has *cakrun* ni° *agne*; a later hand added the *r* to the doubled *n*.

Read: yād devā devahēḷanaṁ devāsaś cakṛmā vayām | ādityās tasmān  
 no yūyam ṛtasyartena muñcata z 1 z ṛtasyārtēnādityā yajatrā muñcateha  
 naḥ | yajñāir yad yajñavāhasas śikṣanta upārīma z 2 z medasvatā yaja-

mānās srucājyena juhvataḥ | akāmā viśve vo devās śikṣanto nopa śekima  
 z 3 z yad vidvāṁso yad avidvāṁsa enāṁsi cakṛmā vayam | tasmān no hy  
 amuñcata viśve devās sajoṣasaḥ z 4 z yadi jāgrad arjant svapann ena enasyo  
 'karam | bhūtaṁ mā tasmād bhavyaṁ ca drupadād iva muñcatām z 5 z dru-  
 padād iva mumucānas sindhāu snātvā malād iva | pūtaṁ pavitreṇevājyaṁ  
 viśvān muñcantu māinasah z 6 z yady āmaṁ cakrur nikhananto agre  
 kārṣīvaṇā annavido na vidyayā | vāivasvate rājani taj juhomy atha  
 yajñiyaṁ madhumad no astu z 7 z vāivasvataḥ kṛṇavad bheṣajāni madhu-  
 bhāgo madhunā saṁ srjāti | mātur yad ena iṣitaṁ na āgan yad vā  
 pitāparāddho jihīḍe z 8 z yadidaṁ mātur yadi vā pitur no bhrātuḥ putrāc  
 cetasa ena āgan | yāvanto 'smān pitarah sajante teṣāṁ sarveṣāṁ śivo 'stu  
 manyuḥ z 9 z apamityam apratitaṁ yad asmin yamasya yena balinā  
 carāmi | idaṁ tad agne anṛṇo bhavāmi jivann eva prati dadāmi sarvam  
 z 10 z 1 z

St 2. In pāda c yad is supplied from Ś, tho vo as in TB. 2. 4. 4. 8 would seem good.

St 5. In pāda a Ś has yadi for arjant.

St 6. In pāda b Ś has svinnah for sindhāu.

St 10. For this stanza we should compare particularly TA. 2. 3. 2 and SMB. 2. 3. 20. In a asmin seems sure, and the form of d is pretty well assured by the form of the pāda in TA.

50

(Ś. 6. 117. 2–120. 2)

[f183a17] ihāiva santaḥ prati dadhma etaḥ jīvā [18] jīvebhyo ni hrāma  
 enat. apamṛtyu dhānyaṁ yaj jaghāsā agnir mā tasmā-[19]d anṛṇaṁ  
 kṛṇotu z 1 z anṛṇāsmīn anṛṇāḥ parasmīns tṛīye [f183b] nāke anṛṇāḥ  
 syāma | ye devayāmnā uta pītryānās sarvāṁ patho anṛṇā adi-[2]pa  
 z 2 z yad astābhyāṁ cakṛmā kilviṭham akṣam aktam avilipsamānā |  
 ugrāṁpa-[3]śye ugrajitāu cad adyāpsarasāṁ anu dattām ṛḍaṁ naḥ z 3 z  
 ugrāṁpaśye rāṣṭrabhṛta-[4]ś kilviṣaṁ yad akṣavṛttam anu dattan vas  
 tat. nṛṇvāno nṛṇvā yad ayaśchamāno yamasya lo-[5]ke adhi yajjarāyut.  
 z 4 z yasmāruni yasya jāyām upāimeyaṁ yājamanāu a-[6]abhy emahe |  
 vā te vājin vājibhir mottarām adyeva patnī apsarasaṁpaditam. z 5 z [7]  
 yad idāivyaṁn āham ṛṇaṁ kṛṇomy atām asminn agna uta saṁ grṇantu  
 vāiśvānaro no dhipā [8] no vasiṣṭha uruṁ nayātu sukṛtasya lokam.  
 z 6 z vāiśvānaraḥ pāvayā naḥ pa-[9]vitṛāir yat saṁgalam avidhāvāmy  
 āśāṁ | anājānām manasā yācamāno [10] yatra tvāinno pa diśchāmi  
 z 7 z vāiśvānarāya prati vedayāmetad anṛṇaṁ [11] saṅgaro devatāsu |  
 sa yatān pāsān vicṛtaṁ pra vedā adā pakvena saha sambha-[12]vema



z 8 z *yad antarikṣam prthivīm uta dyām yan mātaram pitarām vā jihīm-*  
[13]*sima | agnir mā tasmād enaso gārhapatyas pra muñcatu* z 9 z *bhūmir*  
*mā-[14]tā aditin no janitraṁ trātāntarikṣam abhiśastyā naḥ dyāun naṣ*  
*pitā pitryāt sambha-[15]vāmi jahānivṛtvā ma viśya lokām.* z 10 z *anu* z 2 z

Above the sā of jaghāsā in f183a18 the ms has mā; in the left margin of f183b about opposite line 15 is mi but what it corrects is not evident.

Bm has hrāsa in f183a18; pitṛnās sarvaṁ in f183b1; °mānāḥ in 2; °vṛttum in 4; moturām in 6; pavayā in 8; muñcata in 13; and dyaūr nnaḥ in 14 where a later hand has added the r to the double n.

Read: iḥaiva santaṣ prati dadma etaj jīvā jivebhyo ni harāma enat | apamitya dhānyam yaj jaghasāgnir mā tasmād anṛṇam kṛṇotu z 1 z anṛṇā asminn anṛṇās parasmiṁs ṛṭīye nāke anṛṇās syāma | ye devayānā uta pitṛyānās sarvān patho anṛṇā udīpsema z 2 z yad dhaṣṭābhyāṁ cakṛmā kilbiṣāṇy akṣāṇām aktam abhilipsamānāḥ | ugraṁpaśye ugrajitāu tad adyāpsarasāv anu dattām ṛṇam naḥ z 3 z ugraṁpaśye rāṣṭrabhṛt kilbiṣāpi yad akṣavṛttam anu dattām naṣ tat | ṛṇān no naṛṇam yad yacchamāno yamasya loke adhirajjur āyat z 4 z yasmā ṛṇam yasya jāyām upāmi yaṁ yācamāno abhyemi devāḥ | te tvājīn vājibhir | mottarām mad devapatnī apsarasāv adhītam z 5 z yad adīvyann aham ṛṇam kṛṇomy adāsyann agna uta saṁgrṇāmi | vāiśvānaro no adhipā vasiṣṭha uruṁ nayātu sukrṭasya lokam z 6 z vāiśvānaraṣ pāvayān naṣ pavitrāir yat saṁgaram abhidhāvāmy āśām | anājānan manasā yācamāno yat tatrāino pa dhitsāmi z 7 z vāiśvānarāya prati vedayāmi tad anṛṇam saṁgaro devatāsu | sa etān pāśān viṛṭtam pra vedātha pakvena saha saṁ bhavema z 8 z yad antarikṣam prthivīm uta dyām yan mātaram pitarām vā jihīnsima | agnir mā tasmād enaso gārhapatyas pra muñcatu z 9 z bhūmir mātādītir no janitraṁ bhrātāntarikṣam abhiśastyā naḥ | dyāur naṣ pitā pitryāc chaṁ bhavāti jāmim ṛtvā mā tvīśya lokām | z 10 z 2 z

St 2. In pāda d udīpsema is mostly a guess; adhīyāma or atīyāma might be satisfactory.

St 3. Pāda b is doubtful if indeed possible.

St 5. Ś has vācam vadiṣur in c, and something like that is intended here.

[f183b15] *yatrā suhānda-[16]s sukrṭo madanti vihāya rogaṁ tanvas-*  
*yāyā | aśruṇāṁgāir haritās svarge yatrā [17] paśyema pitarāu ca putro*  
*z 1 z viśāṇām pāśām uta vi śya tad yad yad uttamādha-[18]mā vāruṇā*  
*ye | yad dāruṇā vadhrāme yaś ca rajjvā yad bhūmyām baddhase yaś ca*  
*vā-[19]cā z 2 z udagātām bhagavatī vidṛtāu nāma tārake prehāmṛtasya*

yaścha-[20]taṁ prato baddhakamocanam. z 3 z vi jīṣva lokam kṛṇu  
baddhām muñcāsi ba-[f184a]ddhakam | yonyā yavaṣ pracyuto garbhaṣ  
prīthak sarvām anu gaśchā z 4 z taṁ prajānan ity e-[2]kā z 5 z tadān  
tadatum aty eke carantu yeṣām dhattam ānam pitryeṇa | abandha eke  
jana-[3]tuṣ prayaschām dattam te śikṣām ma svarga eṣām z 6 z anv  
ārabhetām anu paṁ rabhetām e-[4]taṁ lokam śraddhadānā sṛjante |  
vidvān pūrtam praviṣtam agnāu tasya guptaye | dampatī maṁ [5] śra-  
yethām. z 7 z devāṣ pītarāṣ pītarō devā yo ssi so ssi so yam asmi pra  
[6] śajāmi śatajāmi mejate sya saṁ māiṣṇavastuṣṇoś śāntam z 8 z śivam  
kṛ-[7]taṁ tasmān māvayam. z 9 z nāke rājām pratiṣṭhatu viddha  
pūrtasya no rājām sa [8] deva sumanā bhava z 10 z anu 3 z

In the top margin of f184a is nā correcting prajānan.

Bm has udāgātām ° vidyatāu in f183b19; jīṣta in 20; tadattam in  
f184a2; and devā pi° in 5.

Read: yatrā suhārdas sukṛto madanti vihāya rogam tanvas svāyāḥ |  
aśloṇā aṅgāir ahrutās svarge tatrā paśyema pītarāu ca putrān z 1 z  
viśāṇā pāśān uta vi śyadhy asmad ya uttamā adhamā vāruṇā ye | yad  
dāruṇā badhyase yac ca rajjvā yad bhūmyām badhyase yac ca vācā z 2 z  
udagātām bhagavatī vicṛtāu nāma tārake | prehāmṛtasya yacchatām  
prāitu baddhakamocanam z 3 z vi jīṣva lokam kṛṇu baddhām muñcāsi  
baddhakam | yonyā iva pracyuto garbhaṣ pathas sarvām anu gacchā z 4 z  
taṁ prajānan prati grhṇāti vidvān vṛhaspatiḥ prathamajā ṛtasya |  
asmābhir dattam jarasaṣ parastād acchinnaṁ tantum anu saṁ tarema  
z 5 z tataṁ tantum aty eke tarantu yeṣām dattam āyanam pitryeṇa |  
abandhv eke janantaṣ prayacchān dātum te śikṣān sa svarga eṣām z 6 z  
anvārabhethām anusaṁrabhethām etaṁ lokam śraddhadhānāḥ sajante |  
yad vām pūrtam praviṣtam agnāu tasya guptaye dampatī saṁśrayethām  
z 7 z devāṣ pītarāṣ pītarō devā yo 'smi so 'smi so 'yam asmi z 8 z sa  
pacāmi sa dadāmi sa yaje sa 'tsam māiṣṇavastuṣṇoś śāntam śivam kṛtam  
tasmān māvayan z 9 z nāke rājasi prati tiṣṭha tatrāitat prati tiṣṭhatu |  
tasya no rājan sa deva sumanā bhava z 10 z 3 z

St 1. In pāda c ahrutās is taken from Ś but haryatās might be  
considered.

St 2. These pādas are Ś. 6. 121. 1ab and 2ab. In a Ś does not have  
uta, and in c it has locatives.

St 3. For pādas ab cf. Ppp 1. 99. 2 and 3. 2. 4; Ś. 2. 8. 1 and 3. 7. 4.

St 5. This is given as it appears at Ppp 2. 60. 2, where stanza 1 is  
Ś. 6. 122. 4.

St 6. In pāda c Ś has dadataḥ prayacchanto; dadataṣ might well be  
restored here, but janantaṣ seems possible.

## 52

[f184a8] *apāsmād vrāhmaṇyaṁ sandhām apādhārām ni da-[9]dhmasi | indrāgnī nava svavedasām v arṇavād adhi muñcatām. z 1 z namas te vrā-[10]hmaṇā sandhe aparehyata etaḥ yo smān dveṣṭi yaṁ ca vayaṁ dviṣmas taṁ te pra suvāmi vi-[11]dhumadhyāṁ prasūryāḥ z 2 z apāraṁ tvāhur arṇavam anuryājāhve viduḥ yas te vedo na [12] ramāsyāṁ mahat sāksād vedimukham. z 3 z tava niryāja tava te viduḥ indreṇa kli-[13]ptā yonir narako syā kulāyam. z 4 z mahāṁ samudro rajaso visānas svargaṁ lo-[14]ke api naṣ kṛṇotu z 5 z*

Bm has apāraṁ hur in line 11.

Read: *apāsmād vrāhmaṇyāṁ sandhām apādhārām ni dadhmasi | indrāgnī viśvavedasāv arṇavād adhi muñcatām z 1 z namas te vrāhmaṇa-sandhe apare hy ṭata etaḥ | yo 'smān dveṣṭi yaṁ ca vayaṁ dviṣmas taṁ te pra suvāmi vidhumadhyāṁ pra sūryāḥ z 2 z apāraṁ tvāhur arṇavam ṭanur yājāhveṭ viduḥ | yas te ṭvedo naramṭ āsyāṁ mahat sāksād vedimukham z 3 z ṭtava niryāṇam tava te viduḥ | indreṇa kṛptā yonir narako 'syāḥ kulāyam z 4 z mahān samudro rajaso vimānas svarge loke api naṣ kṛṇotu z 5 z 4 z*

There are many uncertainties here. In stanza 2 perhaps we might read *atyetya*: and possibly the end of the stanza needs emendation. In stanza 3 it seems likely that pāda b should be the same as the second pāda of stanza 4, i. e. *niryāṇam* °; and one may suspect also that part of a pāda has been lost at the beginning of stanza 4, showing a parallelism with the pāda beginning *niryāṇam*.

## 53

(Ś. 11. 3)

[f184a14] *tasyodanasya vṛhaspati śiro vrahma mukham sūryācandra-[15]masāv akṣāu | vṛhadrathantare śrotre agnir āsyāṁ vidyuj jihvā maruto dantās pavā-[16]naṣ prāṇaḥ oṣadhayo lomāni vanaspatayaḥ keśās samudro sūtram aśvinā pra-[17]pade | caruṁ pañcabilam ukham gharmam abhi yaṁ duhe | cakṣur musalam kam ūlūkhalam [18] śūrpam aditi śūrpagrāhī vāsomapāvinaṭ. | gāvās staṇḍulāśvas ka-[19]ṇā maśakās tuṣāḥ kham ut phalākaraṇā śyāmam ayo lohitaṁ ayo syāṁ māmśam | [20] triṣu bhaśmārjunam astir haritaṁ varṇaḥ puṣkalaṁ gandhaḥ phalaḥ pātram aṣṭārāu bā-[21]hū sphāmuṣa dā varatrā | yathānūkyāṁ yugāni catravaḥ ṛcam ha-[f184b]stām abhiṣecanam kulyopasecanam ārtavaḥ paktāro agniḥ prāsītā vrāhmaṇaḥ prati-[2]grhyatā z 5 z*

In the right margin opposite line 15 is *pavamā*. Bm has made the same correction by inserting *mā* above the line.

Read: tasyāudanasya vṛhaspatīś śīro vrahma mukham z 1 z sūryā-candramasāv akṣyāu vṛhadrathantare śrotre z 2 z agnir āsyām vidyuj jihvā z 3 z maruto dantāḥ pavamānaḥ prāṇaḥ z 4 z oṣadhayo lomāni vanaspatayaḥ kesāḥ z 5 z samudro mūtram aśvinā prapade z 6 z caruṁ pañcabilam ukhaṁ gharma bhīndhe z 7 z cakṣur musalaṁ kāma ulū-khalam z 8 z ditiś śūrpam aditiś śūrpagrāhī vāto apāvinak z 9 z gāvas taṇḍulā aśvāḥ kaṇā maśakāś tuṣāḥ z 10 z kham u phalikaranāḥ z 11 z śyāmam ayo lohitam ayo 'sya mānsam z 12 z trapu bhasmārjunam asthi haritam varnaḥ puṣkalaṁ gandhaḥ z 13 z khalaḥ pātram aṣṭārāu bāhū z 14 z sphyāv aṁsāu gudā varatrāḥ z 15 z īṣānūkyam yugāni jatravaḥ z 16 z ṛtaṁ hastāv abhiṣecanam kulyopasecanam z 17 z ārtavaḥ paktāro agniḥ prāśītā vrāhmaṇaḥ pratigrahītā z 18 z 5 z

This and the next five hymns present much the same material as in Ś. 11. 3, but with rather more variations in arrangement than in words. The division into stanzas is based largely on that in Ś in our first three hymns; in the others considerations of symmetry also helped to decide the arrangement.

54

(Ś. 11. 3)

[f184b2] tasyodanasya bhūmiḥ kumbhī dyāur apidhānam śīro bhram uṣyā nihāro [3] vṛhad āyamano rathantara darvī diśaḥ pārśa śītā pārśavas siktā upadhyam va-[4]lalam upastaraṇam ahorātre vikramaṇe odanasya varṣam prokṣaṇa marutaḥ paryām-[5]dhati marutaḥ kiṣvad iva paridhayaḥ ṛcā kumbhī dhinīyate sārtviyyena preṣya-[6]te | vrāhmaṇā pratigrhyate | etasyodanasyāivam mahimānam vidyā nālpa-[7]yitu vrūyām nānupasecaneti nāidam ci gam ceti yāvad datābhimanasyetva cam nā-[8]ti vade | odanena yajñavatas sarve lokāś samāpyā asmin samudro dyāur bhūmi-[9]s trayo varaparam sruta z 6 z

In the top margin toward the right the ms has mūsyā correcting bhram uṣyā of line 2; in the left margin opposite line 3 it has pārśve.

Bm has sātviyyena in line 5.

Read: tasyāudanasya bhūmiḥ kumbhī dyāur apidhānam z 1 z śīro 'bhram uṣā nihāraḥ z 2 z vṛhad āyavanam rathantaram darvī z 3 z diśaḥ pārśve sītāś pārśavaḥ z 4 z siktā ubadhyam valanam upastaraṇam z 5 z ahorātre vikramaṇe odanasya varṣam prokṣaṇam marutaḥ paridadhati z 6 z {marutaḥ kiṣvadiḥ} paridhayaḥ z 7 z ṛcā kumbhy adhinīyate sārtvi-jyena preṣyate vrahmaṇā pratigrhyate z 8 z ya etasyāudanasyāiva mahi-mānam vidyāt z 9 z nālpa iti vrūyān nānupasecana iti nedaṁ ca kiṁ ceti z 10 z yāvad datābhimanasyeta tan nātivadet z 11 z odanena yajñavatas sarve lokāś samāpyāḥ z 12 z asmin samudro dyāur bhūmiḥ trayo 'vara-param śrītāḥ z 13 z 6 z

## 55

(Ś. 11. 3)

[f184b9] vrahmavādino vadanti pratyāñcam odanaṁ prāśīḥ yas tvā-  
 [10]m odana iti kasyena śīrṣṇā prāśī yena mukhena prā yenaṁ akṣibhyāṁ  
 prā yenaṁ śro-[11]trābhyāṁ prā yenaṁ āsyena prā yenaṁ jihvayā prā  
 yenaṁ dantāiḥ pra yena prāñāi-[12]ḥ pra yenaṁ urasā prā yenaṁ vyacasā  
 prā yenaṁ prṣṭhena prā yenaṁ udareṇa prā ye-[13]naṁ vastinā prā  
 yenaṁ ūrubhyāṁ prā yenaṁ aṣṭhivadbhyāṁ prā kamyenaṁ padbhyāṁ  
 pra kasyāṁ enaṁ [14] pratiṣṭhāyāṁ prāśīt. vrahmavādino vadanti pra-  
 tyāñcam odanaṁ prāśīḥ prācyāṁ tvā-[15]m odanaṁ prāśīr yas tvām  
 odana iti | kasyenaṁ hastābhyāṁ prāśīt. z 7 z

The ms has in the left margin opposite line 12 vaca correcting vyacasā ;  
 and in line 14 an interlinear correction of prācyāṁ to °cām.

Read: vrahmavādino vadanti pratyāñcam odanaṁ prāśīḥ prācyāṁ  
 tvām odanaṁ prāśīḥ | yas tvām odana iti kasyāinaṁ śīrṣṇā prāśīḥ z 1 z  
 vrahmavādino ° ° ° ° kasyāinaṁ mukhena prāśīḥ z 2 z vrahmavā-  
 dino ° ° ° ° kasyāinaṁ akṣibhyāṁ prāśīḥ z 3 z vrahmavādino  
 ° ° ° ° kasyāinaṁ śrotrābhyāṁ prāśīḥ z 4 z vrahmavādino  
 ° ° ° ° kasyāinaṁ āsyena prāśīḥ z 5 z vrahmavādino ° ° ° °  
 kasyāinaṁ prāñāiḥ prāśīḥ z 6 z vrahmavādino ° ° ° ° kasyāinaṁ  
 urasā prāśīḥ z 7 z vrahmavādino ° ° ° ° kasyāinaṁ vyacasā  
 prāśīḥ z 8 z vrahmavādino ° ° ° ° kasyāinaṁ prṣṭhena prāśīḥ  
 z 9 z vrahmavādino ° ° ° ° kasyāinaṁ udareṇa prāśīḥ z 10 z  
 vrahmavādino ° ° ° ° kasyāinaṁ vastinā prāśīḥ z 11 z vrahmavā-  
 dino ° ° ° ° kasyāinaṁ ūrubhyāṁ prāśīḥ z 12 z vrahmavādino  
 ° ° ° ° kasyāinaṁ aṣṭhivadbhyāṁ prāśīḥ z 13 z vrahmavādino  
 ° ° ° ° kasyāinaṁ prapadbhyāṁ prāśīḥ z 14 z vrahmavādino  
 ° ° ° ° kasyāinaṁ enaṁ pratiṣṭhāyāṁ prāśīt z 15 z vrahmavādino  
 vadanti pratyāñcam odanaṁ prāśīḥ prācyāṁ tvām odanaṁ prāśīḥ | yas  
 tvām odana iti kasyāinaṁ hastābhyāṁ prāśīt z 16 z 7 z

## 56

(Ś. 11. 3)

[f184b15] tataś ce-[16]nam anyena śīrṣā prāśīr yābhyāṁ medam agre  
 prāśnaṁ śīras tvāvapatiṣyatity enaṁ āha | [17] tataś cedam amnābhyāṁ  
 akṣibhyāṁ prāśīr yābhyāṁ medam agre prāśnaṁ | andho bhaviṣyasity  
 ena-[18]m āha tataś cedam annādyāṁ śrotrābhyāṁ prāśīr yābhyāṁ  
 medam agre prāśnaṁ badhiro bha-[19]viṣyasity enaṁ āha tataś cedam  
 amnāir dantāiḥ prāśīr yābhyāṁ edas agre prāśīr yā-[20]bhyāṁ medam

agre prāśnaṁ prāṇas tvāśchasīty enam āha | tataś cedam anyena vyacasā  
 [21] prāśīr yābhyām ed agre prāśnaṁ rājayakṣmas tvā haniṣyatīny  
 enam āha | tataś ceda-[f185a]m anyena prṣṭhena prāśīr yādyām edam  
 agre prāśnaṁ | vidyu tvā haniṣyatīty enam āha | tataś ce-[2]nam anyena  
 udareṇa prāśīr yādyām edam agre prāśnaṁ ūrū tevaprṣchetety enam āha |  
 tata-[3]ś cenam anyena vastinā prāśīr yādyām edam agre prāśnaṁ apsu  
 mariṣyatīty enam āha | ta-[4]taś cenam anyena ūrubhyām prāśīr yābhyām  
 edam agre prāśnaṁ varuṇas tvā śchasīty enam āha | [5] tataś cedam  
 anyena aśnīvadbhyām prāśīr yābhyām edam agre prāśnaṁ śyāmo bhavi-  
 ṣyasīty ena-[6]m āha | tataś cenam anyena padbhyām prāśīr yābhyām  
 edam agre prāśnaṁ sarpaś tvā śchamī-[7]ty enam āha | tataś canam  
 anyeno pratiṣṭhāyām prāśīr yābhyām edam agre prāśnaṁ | apra-  
 [8]apratīṣṭhāno mariṣyasīty enam āha z tataś cenam anyena pratiṣṭhāyām  
 prāśīr yābhyā-[9]m idam agre prāśnaṁ | vrāhmaṇo haniṣyasīty enam  
 āha z 8 z

The ms has an interlinear correction urasā for vyacasā at the end of f184b20; in f185a5 the sign pra of prāśīr looks more like rpra, but what appears to be a suprascript r is a mark added later to indicate long a; the same sort of mark is common in Bm.

Bm had yādyām in f185a2 and corrected it to yābhyām; in the next line it also has yābhyām; at the end of 5 it has enum, which may possibly be the reading of the birch-bark, though I think not.

Read: tataś cānam anyena śīrṣṇā prāśīr yena cedam agre prāśnan  
 śīras te ava patiṣyatīty enam āha z 1 z tataś cānam anyābhyām akṣi-  
 bhyām prāśīr yābhyām cedam agre prāśnan andho bhaviṣyasīty enam āha  
 z 2 z tataś cānam anyābhyām śrotrābhyām prāśīr yābhyām cedam agre  
 prāśnan badhiro bhaviṣyasīty enam āha z 3 z tataś cānam anyāir dantāiṣ  
 prāśīr yāiś cedam agre prāśnan prāṇas tvā hāsyatīty enam āha z 4 z tataś  
 cānam anyena vyacasā prāśīr yena cedam agre prāśnan rājayakṣmas tvā  
 haniṣyatīty enam āha z 5 z tataś cānam anyena prṣṭhena prāśīr yena  
 cedam agre prāśnan vidyut tvā haniṣyatīty enam āha z 6 z tataś cānam  
 anyenodareṇa prāśīr yena cedam agre prāśnan ūrū te 'va patsyeta ity  
 enam āha z 7 z tataś cānam anyena vastinā prāśīr yena cedam agre  
 prāśnan apsu mariṣyasīty enam āha z 8 z tataś cānam anyābhyām ūru-  
 bhyām prāśīr yābhyām cedam agre prāśnan varuṇas tvā chāsyatīty enam  
 āha z 9 z tataś cānam anyābhyām aśṭhīvadbhyām prāśīr yābhyām cedam  
 agre prāśnan srāmo bhaviṣyasīty enam āha z 10 z tataś cānam anyā-  
 bhyām padbhyām prāśīr yābhyām cedam agre prāśnan sarpaś tvā chā-  
 syatīty enam āha z 11 z tataś cānam anyayā pratiṣṭhāyā prāśīr yayā cedam  
 agre prāśnan apratīṣṭhāno mariṣyasīty enam āha z 12 z tataś cānam  
 anyasyām pratiṣṭhāyām prāśīr yasyām cedam agre prāśnan vrāhmaṇam  
 haniṣyasīty enam āha z 13 z 8 z

## 57

(Ś. 11. 3)

[f185a9] *tam aham na pratyāñcam na [10] parāñca nāham odanam*  
*na māham odanam odane odanam prāśīt. vṛhaspa-[11]tinā śīrṣṇā |*  
*āśīhad vrahmaṇā mukhena | āśīt sūryāścandramasāu dyā [12] sakhībhyām*  
*āśīd rathantarābhyām śrotrābhyām āśīd agner āsyena | āśīd vidyutā*  
*pr-[13]jihvayā | āśīr manadbhir dantāiḥ āśīt sapta ṛṣibhiḥ prāṇāiḥ āśīt*  
*pr-[14]thivyorasā | āśīd antarikṣeṇa vyacasā āśīd yuvā prṣṭhena | āśīt*  
*samu-[15]dreṇa vastinā āśīr mitrāvaruṇayor ūrubhyām | āśīd ṛtasyāv*  
*aśthīva-[16]dbhyām | āśīt savituḥ padbhyām āśīt tasyām pratiṣṭhāyām*  
*prāśīt. tam āham na pra-[17]tyāñcam na parāñcam nāham odanam na*  
*māham odanaḥ odane odanam prāśīt sa-[18]tyasya hastābhyām tena*  
*prāśīṣus tena mā rurohat tena ma-jījugamaṁ yat tasmāṁ [19] vāi lokāṁ*  
*lokāḥ trayastrīṁsatam prajāpatinā nirmilāḥ yat trayastrīṣat prajāpa-*  
*[20]tis paśṭhāḥ puṇyalokāḥ te sya sarve abhicita viruddhā bhavanti ya*  
*e-[f185b]vaṁ veda z 9 z*

Near the beginning of line 14 the ms indicates by interlinear sign correction of āśīd to ācīd: toward the end of line 19 Bm has ya trays°..

Read: *tam aham na pratyāñcam na parāñcam nāham odanam na māham*  
*odano na vā odana odanam prāśīt | vṛhaspatinā śīrṣṇāśīt z 1 z tam aham*  
 ° ° ° *prāśīt | vrahmaṇā mukhenāśīt z 2 z tam aham* ° ° °  
*prāśīt | sūryāścandramasābhyām akṣībhyām āśīt z 3 z tam aham* ° ° °  
*prāśīt | rathantarābhyām śrotrābhyām āśīt z 4 z tam aham* ° ° °  
*prāśīt | agnīnāsyenāśīt z 5 z tam aham* ° ° ° *prāśīt | vidyutā jihva-*  
*yāśīt z 6 z tam aham* ° ° ° *prāśīt | marudbhir dantāir āśīt z 7 z*  
*tam aham* ° ° ° *prāśīt | saptaṛṣibhiḥ prāṇāir āśīt z 8 z tam aham*  
 ° ° ° *prāśīt | pṛthivyorasāśīt | z 9 z tam aham* ° ° ° *prāśīt |*  
*antarikṣeṇa vyacasāśīt z 10 z tam aham* ° ° ° *prāśīt | divā prṣṭhe-*  
*nāśīt z 11 z tam aham* ° ° ° *prāśīt | samudreṇa vastināśīt z 12 z*  
*tam aham* ° ° ° *prāśīt | mitrāvaruṇayor ūrubhyām āśīt z 13 z tam*  
*aham* ° ° ° *prāśīt | ṛtasyāśthīvadbhyām āśīt z 14 z tam aham*  
 ° ° ° *prāśīt | savituḥ padbhyām āśīt z 15 z tam aham* ° ° °  
*prāśīt | tasyām pratiṣṭhāyām prāśīt z 16 z tam aham na pratyāñcam na*  
*parāñcam nāham odanam na māham odano na vā odana odanam prāśīt |*  
*satyasya hastābhyām ta enam prāśīṣus ta enam ā rurohan ta enam*  
*ajīgaman z 17 z yat trayastrīṁsat prajāpatis paśṭhāḥ puṇyalokāḥ |*  
*tasya sarve abhicitā aviruddhā bhavanti ya evaṁ veda z 18 z 9 z*

58

(Ś. 11. 3)

[f185b1] eṣa vā odanas sarvāṅgas sarvātmā sarvaparus sarvapāt sarva-  
prṣṭhyāḥ [2] sarvāṅgas sarvātmā sarvaparus sarvapṣṭhyo bhavati ya  
evaṁ veda | ya evaṁ veduṣopa-[3]draṣṭā bhavaty upadraṣṭā prāṇaṁ  
vr̥ṇaddhi na ca prāṇaṁ vr̥ṇaddhy aja sarvas saṁ jī-[4]yate atha sarvas  
saṁ jīyate thāinam āha pratiṣṭhāno nāyatano marīṣyasīti | apra-  
[5]tiṣṭhāny avānāyatano ya evaṁ viduṣopadraṣṭā bhavati z 10 z anuvā 9 z

In the top margin of f185b is vidu evidently meant as a correction of veduṣo° in line 2.

Bm has sarvapuruḥ both times.

Read: eṣa vā odanas sarvāṅgas sarvātmā sarvaparus sarvapāt sarva-  
prṣṭhaḥ z 1 z sarvāṅgas sarvātmā sarvaparus sarvapāt sarvapṣṭho bhavati  
ya evaṁ veda z 2 z ya evaṁ viduṣa upadraṣṭā bhavaty upadraṣṭā prāṇaṁ  
vr̥ṇaddhi z 3 z na ca prāṇaṁ vr̥ṇaddhi atha sarvas saṁ jīyate 'thāinam  
āhāpratiṣṭhāno 'nāyatano marīṣyasīti z 4 z apratiṣṭhāna evānāyatano ya  
evaṁ viduṣa upadraṣṭā bhavati z 5 z 10 z anu 9 z

59

(Ś. 10. 2)

[f185b6] kena pārṣṇī yābhṛte pāuruṣasya kena māmsaṁ sambhṛtaṁ  
kena gulphāu kenāṅguḷiḥ pe-[7]śīti | kena khani kenāuśchinamkāu  
madhyataḥ kaṣṇaḥ pratiṣṭhāṁ kasmān na gulphāv adharā-[8]v ikr̥ṇvann  
aṣṭhivantām uttaro pāuruṣasya nirṛti jāṅhe nī dadhuḥ kasya jyāni-  
[9]no saṁdhi mū ca jānām catuṣṭhaṁ yujyate saṁhatām tvaṁ jānu-  
bhyām irdhvaṁ śadhi kabandhaṁ śoṇi [10] yad urāu va u taj jāhānāu  
yābhyān kusindhaṁ sudhṛtaṁ babhūva | kati devāḥ katime ta [11] āsaṁ  
nīlaḥ cakror agriyaṁ pāuruṣasya | kati stanāu nī dadhuḥ kaṣṇaḥ kapolāu ka-  
[12]ti skandhān kati prṣṭir ajinvaṁ | ko sya bāhū sam abharad vīryaṁ  
kr̥ṇvān i-[13]ti | anśau sya tad devaḥ kvasindhā dadhād adhi | mastiṣkam  
asti yatamo lalā-[14]ḥ kṛkāṭikāṁ prathamō yaṣṇaḥ kapālāṁ | yad vā  
cikyaṁ puruṣasya mahno divo ru-[15]roha katamasya devāḥ kaṣṇaḥ sapta  
śāni vi tatarda śīrṣāṇi karṇām avimāu [16] cakṣiṇī nāmikī mukhaṁ |  
yeṣā purutrā vijāyasya mahanmani catu-[17]ṣpādo dvīpādo yaṁti yomūn.  
ahamnor ahi jīhvām adadhātu purūcim a-[18]dhāya mayīm adha sasyāya  
vācam | varivarti mahinā vyomam | a vasānaḥ ka ta [19] cit praveda |  
mūrdhnam asya saṁśīdvātharvā hṛdayaṁ ca yat. mastiṣkād ū-[20]  
rdhvaṁ prerayat pavamā dhi śīrṣṇaḥ tad vātharvaṇaḥ śīro devakoṣas  
samupajitaḥ [21] tat prāṇo bhi rakṣata śrīm amnam atho manaḥ z 10 z



Bm has yātrte, sambhūtaṁ and gulpho in line 6; kāmbandhaṁ in 9; bāhu in 12; catuṣpādau and yomun in 17.

Read: kena pārṣṇī ābhṛte pūruṣasya kena māmśaṁ sambhṛtaṁ kena gulphāu | kenāṅgulīḥ peśinīḥ kena khāni kenocchnakāu madhyataṣ kaṣ pratiṣṭhām z 1 z kasmān nu gulphāv adharāv akr̥vann aṣṭhivāntāv uttarāu pūruṣasya | nirṛtya jaṅghe ny adadhuḥ kva svij jānunoḥ sandhī ka u taj jajāna z 2 z catuṣṭayaṁ yujyate saṁhitāntaṁ jānubhyām ūrdhvaṁ śithiraṁ kabandham | śroṇī yad ūrū ka u taj jajāna yābhyām kusindhaṁ sudhṛtaṁ babhūva z 3 z kati devāṣ katime ta āsan †nīlāś cakrur agriyaṁ pūruṣasya | kati stanāu ny adadhuḥ kaṣ kaphāuḍāu kati skandhān kati prṣṭīr acinvan z 4 z ko 'sya bāhū sam abharaḍ vīryaṁ kr̥navād iti | aṁsā ko asya tad devaṣ kusindha ā dadhād adhi z 5 z mastiṣkam asya yatamo lalāṭaṁ kakāṭikāṁ prathamo yaṣ kapālam | †yadvā cityaṁ pūruṣasya mahno divaṁ ruroha katamas sa devaḥ z 6 z kas sapta khāni vi tatarda śīrṣaṇi karṇāv imāu cakṣaṇi nāsike mukham | yeṣāṁ purutrā vijayasya mahmani catuṣpādo dvipādo yanti yānam z 7 z hanvor hi jihvām adadhāt purūcīm adbā mahīm adhi śīśrāya vācam | sa varivartti mahinā vyoman apo vasānaṣ ka u cit pra veda z 8 z mūrdhānam asya saṁsīvyātharvā hṛdayaṁ ca yat | mastiṣkād ūrdhvaṁ prerayat pavamāno 'dhi śīrṣṇaḥ z 9 z tad vā atharvānaṣ śīro devakoṣas samubjitaḥ | tat prāṇo 'bhi rakṣati śīro annam atho maṇaḥ z 10 z 1 z

St 1. In pāda c Ś has peśanīḥ but our form seems acceptable, tho not lexical.

St 2. In pāda c I have adopted the reading of Ś tho nirṛtjaṅghe would seem to be a possibility. Also in c, as I believe, the ms reading points rather to kva svij as given than to kvāsyā.

St 3. To read catuṣkam in a would leave the pāda one syllable short.

St 5. In pāda c it seems necessary to restore ko as in Ś.

St 6. In pāda c Ś has citvā as first word; that or something like it is needed.

The last two stanzas are 26 and 27 in Ś.

## 60

(Ś. 10. 2)

[f185b21] priyāpriyāṇi bahulā [f186a] svapno mambādhatandriyaḥ ānandam ugro nandānś ca tūnad vahati pāuruṣaḥ ārtirvarti ni-[2]rṛtīḥ kulo dhiṣ puruṣe mati rādhyāḥ samṛddhir ativrddhir matir utadayaṣ kutāṣ ko smi-[3]n āpo dadhād viśūvrtaṣ puruṣyatīḥ sindhum rtyāya jātā tivārūṇa lohiniḥ tāmra-[4]dhūmrā ūrdhvāvatīṣ puruṣe tīraści ko smin rūpam adadhāt ko mahmānain ca nāma ja | [5] gātum ko sminn ikaṣ

*ketuś ca kaś caditrāṇi pāuruṣe ko smin reto dadhāt tantur ā-[6]tīyatām itaḥ medhām ko smiradhyaṁhat. | ko vāsām ko anṛtaṁ dadhāu ko vāsasā [7] paridradhāt ko syāyu kalpayat. balaṁ ko syāi prāyaśchat ko syā-kalpayaj jivam || [8] ko smin prāṇam adadhāt ko apānaṁ vyānam u samānam asmin ko devo dhi śūsra-[9]va pāuruṣe ko smin yajñam adadhād eko agre adhi pāuruṣe | ko smin satyaṁ ko anṛ-[10]taṁ ko mṛtyuṁ ko amṛtaṁ dadhāu | kenāmo nv atanata kenāhar akṛṇod reje uśasaṁ ke-[11]nāmbemda kenā sāyam-bhavaṁ dade kenemām bhūmim ūrṇo kena pary abhavad yuvam | ke-[12]nābhi mahnā parvatām kena karmāṇi pāuruṣāt. z 2 z*

In the top margin of f186a is sambā correcting mambā°.

Bm has in f186a1 sambā°, but mam° was first written and then a stroke added to make sam°; it has nāsa in 5; and reṇe in 10, but has marginal correction je.

Read: priyāpriyāṇi bahulā svaptaṁ sambādhatandryaḥ | ānandam ugro nandāś ca tān ud vahati pūruṣaḥ z 1 z ārtir avartir nirṛtiḥ kuto 'dhi puruṣe 'matih | rāddhiḥ samṛddhir ativṛddhir matir uditayaś kutah z 2 z ko 'sminn āpo 'dadhād viśūvṛtaḥ puruṣeyutas sindhum ṛtyāya jātāḥ | tivrā aruṇā lohinīś tāmradhūmrā ūrdhvā avāciḥ puruṣe tiraścīḥ z 3 z ko 'smin rūpam adadhāt ko mahmānaṁ ca nāma ca | gātuṁ ko 'smin kaś ketuś ca kaś caritrāṇi pūruṣe z 4 z ko 'smin reto 'dadhāt tantur ā dīyatām itaḥ | medhām ko 'sminn adhy āuhat ko vāsām ko nṛtaṁ dadhāu z 5 z ko vāsasā pary adadhāt ko 'syāyur akalpayat | balaṁ ko 'smāi prāyacchat ko 'syākalpayaj jivam z 6 z ko 'smin prāṇam adadhāt ko apānaṁ vyānam u | samānam asmin ko devo 'dhi śīsrāya pūruṣe z 7 z ko 'smin yajñam adadhād eko 'gre adhi pūruṣe | ko 'smin satyaṁ ko anṛtaṁ ko mṛtyuṁ ko amṛtaṁ dadhāu z 8 z kenāpo 'nv atanuta kenāhar akṛṇod ruce | uśasaṁ kenānvāindha kena sāyam-bhavaṁ dade z 9 z kenemaṁ bhūmim āurṇot kena pary abhavad divam | kenābhi mahnā parvatān kena karmāṇi pūruṣaḥ z 10 z 2 z

St 2. In pāda c ativṛddhir is suspicious; Ś has avyṛddhir and we might read atho vyṛddhir; Whitney suggests vyṛddhir in Ś.

St 5. In pāda b Ś has tāyatām iti; and iti would be better here.

This hymn begins with the stanza which is number 9 in Ś.

## 61

### (Ś. 10. 2)

[f186a12] *kena devoṇ anu [13] kṣīyati kena devīr ajanayad diśah kena dam anyam nakṣattram kena sat kṣattram ucyate | [14] kena parjanyaṁ āpnoti kena somaṁ vicakṣaṇam | kenedam agniṁ puruṣaḥ kena samvatsa-*

[15]raṁ mime | kenedaṁ bhūmin nihataṣ kena dyāur uttarā hitā | kenedaṁ ūrdhaṁ tryak vā-[16]ca antarikṣaṁ vaco hitam. | vrāhmaṇā bhūmin niyatā vrahma jyām uttarām dadhāu | [17] vrahmedaṁ ūrdhaṁ triyak cāntāntarikṣaṁ vaco hitam. kena śrotriyam āpnoti kena so-[18]maṁ vicakṣaṇam. kenedaṁ agniṁ puruṣaṣ kena saṁvatsaram mime z vrahma śrottriyam ā-[19]pnoti vrahmemam parameṣṭhinam. vrahma yajñasya śraddhā ca vrahmāsmi ca hataṁ manaḥ [20] ka idam asmin sṛjata ka idam māsaṁ sam ābharat. ka imā tvacaṁ ca [21] ka idam rūpaṁ sam īrayat. vrahmāsti saṁ sṛjata vrahmemāṁsaṁ sam ābharat. [f186b] vrahmā tvacaṁ ca lomam vrahma rūpaṁ sam īrayat. ka idam cakṣur asṛjata kaṣ prāṇeke-[2]śvāmayat. ka idam manaś ca vācaṁ ca ka imāṁ sam atat param. vrahma cakṣur a-[3]sṛjata vrahma khe prāṇam āvayam. | vrahma manaś ca vācaṁ ca vrahmām sam abhava-[4]t puram. z 3 z

Bm has devo in f186a12; bhūmin ni° in 15 and another hand has added the r sign above the doubled n; it has tryak in the same line.

Read: kena devān anu kṣiyati kena devīr ajanayad diśaḥ | kenedaṁ anyan nakṣatraṁ kena sat kṣatraṁ ucyate z 1 z kena parjanyaṁ āpnoti kena somaṁ vicakṣaṇam | kenemam agniṁ puruṣaṣ kena saṁvatsaram mame z 2 z keneyam bhūmir nihitā kena dyāur uttarā hitā | kenedaṁ ūrdhvaṁ tiryak cāntarikṣaṁ vyaco hitam z 3 z vrāhmaṇā bhūmir nihitā vrahma dyām uttarām dadhāu | vrahmedaṁ ūrdhvaṁ tiryak cāntarikṣaṁ vyaco hitam z 4 z kena śrotriyam āpnoti kena somaṁ vicakṣaṇam | kenemam agniṁ puruṣaṣ kena saṁvatsaram mame z 5 z vrahma śrotriyam āpnoti vrahmemam parameṣṭhinam | vrahma yajñaṁ ca śraddhām ca vrahmāsmi ca hitam manaḥ z 6 z ka idam asthi sam asṛjata ka idam māṁsaṁ sam abharat | ka imāṁ tvacaṁ ca lomam ca ka idam rūpaṁ sam ārayat z 7 z vrahmāsthi sam asṛjata vrahma māṁsaṁ sam abharat | vrahma tvacaṁ ca lomam ca vrahma rūpaṁ sam ārayat z 8 z ka idam cakṣur asṛjata kaṣ prāṇam keśv āmayat | ka idam manaś ca vācaṁ ca ka imāṁ sam abharat puram z 9 z vrahma cakṣur asṛjata vrahma †khe prāṇam āvayam | vrahma manaś ca vācaṁ ca vrahmemām sam abharat puram z 10 z 3 z

St 1. In pāda b Ś has dāivajanīr viśaḥ.

St 2. This stanza is in Ś 19ab and 20cd. In c kenedaṁ seems to be correct, as it is repeated in 5c.

St 6. The second hemistich of this would be the response to 19cd of Ś, but it does not appear in Ś, and 19cd of Ś does not appear here.

St 7. This and the next three stanzas are new.

[f186b4] nāinaṁ cakṣur jahāti na prāṇo jarajasas purah puram yo vrahma-[5]ṇo veda yasmāt puruṣa ucyate | yo vāi tām vrahmaṇo vedā-vṛtenānāmṛtaṁ puram. [6] tasmāi vrahma ca vrahmyedhās cāyus prāṇaṁ prajāṁ dadhuḥ aṣṭacakrā navadvārā de-[7]vānaṁ pur ayodhya yā | tasyām hiraṇmayaś keśas svargo jyorupābhṛtā | tasmī-[8]n hiraṇmaye keśe tridive tripratiṣṭhite | tasmīn yad antar ātmanvartad vāi vra-[9]hmavido viduḥ prabhrājamānām haripīm yasasā samvarivṛtām. puro [10] hiraṇmayīm vrāhmā viveśā ca parājitāḥ z 4 z

Between the lines of the ms there is a correction of keśas svargo in line 7 to keśas sargo.

Bin has vrāhmā in line 10.

Read: nāinaṁ cakṣur jahāti na prāṇo jarajasas purah | puram yo vrahmaṇo veda yasmāt puruṣa ucyate z 1 z yo vāi tām vrahmaṇo vedā-mṛtenāvṛtām puram | tasmāi vrahma ca vrāhmās cāyus prāṇaṁ prajāṁ dadhuḥ z 2 z aṣṭacakrā navadvārā devānām pūr ayodhya yā | tasyām hiraṇmayaś kośas svargo jyotiṣāvṛtaḥ z 3 z tasmīn hiraṇmaye keśe tridive tripratiṣṭhite | tasmīn yad antar ātmanvat tad vāi vrahmavido viduḥ z 4 z prabhrājamānām haripīm yasasā samparivṛtām | puram hiraṇmayīm vrāhmā viveśāparājitām z 5 z 4 z

St 5. In pāda d the reading of the ms might be retained, I believe, but it seems so doubtful that I have adopted the reading of Ś.

[f186b10] ayaṁ te varuṇo maṇi-[11]s sapatnaḥ kṣeṇa bhakṛtaḥ tenā rabhasya tvam śatṛṇ pra mṛṇiḥa durasyataḥ nāinām [12] śnīhi pra mṛṇā rabhasva maṇis te stu prayatā parasyat. avārayanta va-[13]ruṇena devā abhyātāram asurāṇām sya śva | anv ārakṣad varuṇo viśvabha-[14]śajas sahasrākṣo vṛto hiraṇmayah yas te śatṛṇ adharān yātayāmi pū-[15]rvam tūn dadhnaya u tvā dīśanti | ayaṁ te kṛtyām vyatatām pāuruṣeyam ayaṁ [16] vadham. ayaṁ te sarvaṁ pāpmānaṁ varuṇo vārayiṣyate | varuṇo vārayā-[17]vatā idam devo vrhaspatiḥ yakṣmā pratiṣṭhā yo smin tam u devā vivaraṁ | [18] svapno svaptvādhi paśyāmi pāpaṁ mṛgaśrutam yadi dhāvārijuṣṭam | pariśchavā-[19]ś chakunāḥ pāpavār ād ayaṁ maṇir varuṇo vārayātāi | rābhyā mā nir-[20]tyād abhicārād atho bhayā | mṛtyur oḥiṣaso vadhāt tvam varuṇa vāraya [21] varuṇena pravayathatā

*bhrātṛvyā me sabāndhavaḥ asūntām rajo py agus te [f187a] yantv  
adhasaṁ tasā yan me mātā yan me pitā bhrātaro yaś ca me śvā yad enaś  
cakṛmā vayam ta-[2]smān no vārayiṣyate | idaṁ devo vṛhaspatiḥ ariṣṭo  
yam ariṣṭagur āyuṣmā-[3]n sarvapāuruṣas taṁ sāyaṁ varuṇo maṇiṣ pari  
pātu diśo maṇiḥ z 5 z*

The ms has an interlinear correction *mū* referring to *asūntām* in f186b21.

Bm has *śatṛñ* as in f186b11 but has *trūm* in the margin; it has *śatrūn* in 14; and *pūrvas* in 14-15, which the birch-bark doubtless intended.

Read: *ayaṁ te varuṇo maṇiṣ sapatnakṣayanaḥ kṛtaḥ | tenā rabhasva  
tvam śatrūn pra mṛñiḥ durasyataḥ z 1 z prāinān śrñiḥ pra mṛñā  
rabhasva maṇiṣ te 'stu puraetā purastāt | avārayanta varapena devā  
abhyācāram asurāṇān śvaś-śvaḥ z 2 z anv ārakṣad varuṇo viśvabheṣajas  
sahasrākṣo harito hiraṇmayah | yas te śatrūn adharān yātayāti pūrvas  
tān dabha ya u tvā dviṣanti z 3 z ayaṁ te kṛtyān vitatām pāuruṣeyam  
ayaṁ vadham | ayaṁ te sarvaṁ pāpmānaṁ varuṇo vārayiṣyate z 4 z  
varuṇo vārayātā idaṁ devo vṛhaspatiḥ | yakṣmaḥ pratiṣṭhā yo 'smin tam  
u devā avīvaran z 5 z svapnaṁ suptvā yadi paśyāmi pāpaṁ mṛgas srutaṁ  
yadi dhāvād ajuṣṭam | parikṣavāc chakuneḥ pāpavādād ayaṁ maṇiṣ  
varuṇo vārayātāi z 6 z arātyā mā nirṛtyā abhicārād atho bhayāt | mṛtyor  
ojīyaso vadhāt tvam varuṇa vāraya z 7 z varapena pravayathitā bhrātṛvyā  
me sabandhavaḥ | asūntām rajo 'py agus te yantv adhamān tamaḥ z 8 z  
yan me mātā yan me pitā bhrātaro yaś ca me svā yad enaś cakṛmā vayam  
| tasmān no vārayiṣyata idaṁ devo vṛhaspatiḥ z 9 z ariṣṭo 'yam ariṣṭagur  
āyuṣmān sarvapāuruṣaḥ | taṁ māyaṁ varuṇo maṇiṣ pari pātu diśo maṇiḥ  
z 10 z 5 z*

St 3. In pāda b 'vṛto would follow the ms closely but it does not seem to fit the place. In d *dabhnui* ye *tvā* is the reading of Ś and I believe it is impossible to decide whether we have here a variant reading or an error of transmission.

St 5. This stanza varies from Ś. In c I take *pratiṣṭhā(s)* as nom. sg. masc.

St 10. In pāda d Ś has *diśo-diśaḥ*; *maṇiḥ* at the end here is doubtful.

[f187a4] *ayaṁ me varuṇomrasi rājā devo vanaspatiḥ sa me kṣattraṁ  
ca rāṣṭraṁ ca paśūn voja-[5]ś ca me dadhat. imam bibharmi varuṇam  
āyuṣmān śataśāradaḥ sa me śatṛñ vādha-[6]tām indro dasyūn ivāsūrān.  
yathā vāto vanaspatīn. jirṇān bhinakty ojasā | [7] yavā sapatnās tvam*

*bhañkti pūrvāñ jātān utrāpārān. varuṇas tvābhi rakṣatu yathā [8] vātena prakṣiṇā vrkṣāḥ śarenārpitās tvaṁ sarvān pakṣiṇityarpaya varuṇā [9] yathā vātaś cāgniś ca sarvā śchāto vanaspatīn. yavā sapatnās tvaṁ śchāhi pūrvā [10] jātān utāparān. varuṇas tvābhi rakṣatu | tāns tvāṁ prśchanti varuṇa purā drṣṭā-[11]n parāyusaḥ ya evaṁ paśu dipsanty evāsya rāṣṭradipsavaḥ yathā [12] sūryo dbhāti yathāsmiṇ. teja āhinam yavā sapatnās tvaṁ sarvān iti bhā-[13]hi sya śvo varuṇas tvābhi rakṣatu | yathā yaśas prthivyām yathāsmiṇ jāta-[14]tavedasi | yavā meruṇo maṇiṣ kīrti bhūtiṁ ni yaśchata | tejasā mā sa-[15]m akṣatu yaśasā sam anaktu mām. yathā yaśo agnihotre vaṣaṭkare yathā yaśaḥ | somapite madhuparke yathā yaśaḥ z 6 z*

Bm has śatrūn in line 4; and °kāre in 14.

Read: ayaṁ me varaṇa urasi rājā devo vanaspatih | sa me kṣatram ca rāṣṭram ca paśūn cojaś ca me dadhat z 1 z imaṁ bibharmi varaṇam āyuṣmān śataśāradaḥ | sa me śatrūn vi bādhatām indro dasyūn ivāsuraṇ z 2 z yathā vāto vanaspatīn jīrṇān bhanakty ojaś | evā sapatnāns tvaṁ bhañdhi pūrvāñ jātān utāparān varaṇas tvābhi rakṣatu z 3 z yathā vātena prakṣiṇā vrkṣāḥ śere nyarpitāḥ | evā sapatnāns tvaṁ sarvān pra kṣipīhi nyarpaya pūrvāñ ° ° ° ° z 4 z yathā vātaś cāgniś ca sarvān chāto vanaspatīn | evā sapatnāns tvaṁ chāhi pūrvāñ jātān utāparān varaṇas tvābhi rakṣatu z 5 z tāns tvāṁ pra chindhi varaṇa purā drṣṭāt purāyusaḥ | ya enaṁ paśuṣu dipsanti ye vāsya rāṣṭradipsavaḥ z 6 z yathā sūryo 'ti bhāti yathāsmiṇ teja āhitam | evā sapatnāns tvaṁ sarvān ati bhāhi śvaśvo varaṇas tvābhi rakṣatu z 7 z yathā yaśas prthivyām yathāsmiṇ jātavedasi | evā me varaṇo maṇiṣ kīrtiṁ bhūtiṁ ni yacchata tejasā mā sam ukṣatu yaśasā sam anaktu mām z 8 z yathā yaśo agnihotre vaṣaṭkāre yathā yaśaḥ | evā ° ° ° ° z 9 z yathā yaśaḥ somapithe madhuparke yathā yaśaḥ | evā me varaṇo maṇiṣ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā sam ukṣatu yaśasā sam anaktu mām z 10 z 6 z

St 5. Ś has psāto and psāhi; our chāto and chāhi seem good though the verb is not listed as inflected in the root class.

## 65

### (Ś. 10. 3)

[f187a16] *yaśas kanyāyām yathā-[17]smiṇ sambhṛte rathe | yaśas candramasy āditye cakṣasi yathā yaśas prajāpatāu [18] yathāsmiṇ jāta-vedasi | yathā deveṣv amṛtaṁ yathāiṣu satyam āhitam | ya-[19]vā me varuṇo maṇiṣ kīrtiṁ bhūtiṁ ni yaśchata | tejasā so mam akṣata yaśasā [20] sam aktu mām. z 7 z a 10 z*

Read: yathā yaśas kanyāyām yathāsmiṇ sambhṛte rathe | evā me

varaṇo maṇiṣ kīrtiṃ bhūmiṃ ni yacchatu tejasā mā sam ukṣatu yaśasā  
 sam anaktu mām z 1 z yathā yaśas candramasy āditye ca nṛcakṣasi | evā  
 ° ° ° ° z 2 z yathā yaśas prajāpatāu yathāsmiṃ jātavedasi | evā  
 ° ° ° ° z 3 z yathā deveṣv amṛtaṃ yathāiṣu satyam āhitam | evā  
 me varaṇo maṇiṣ kīrtiṃ bhūmiṃ ni yacchatu tejasā mā sam ukṣatu  
 yaśasā sam anaktu mām z 4 z 7 z anu 10 z

## 66

## (Ś. 9. 9)

[f187a20] *athāsya vāmaṃ z asyā vāmāsya pali-[2] tamśya hotus tāsya  
 bhrātā madhyamo asty aśnaḥ tṛtīyo bhrātā ghṛtaprṣṭho a-[f187b] syātrā-  
 paśyaṃ viśpatiṃ saptaputram sapta yuñjanti ratham ekacakram eko aśvo  
 vahatu [2] saptanāmā | trinābhi cakram ajaram anarvaṃ yatremā viśvā  
 bhuvā ādi tastha imaṃ ra-[3] tham adhi ye sapta tasthus saptacakram sapta  
 vahanty aśvāḥ sapta svāsaro abhi san na-[4] mante | yatra gavāṃ nihitās  
 sapta nāma ko dadarśa prathamam jāyamānam asthamnama-[5] nnaṃ  
 yatanasthā bibharti | bhūmyā asur asṛg ātmā kva svit ko vidvānsam upa  
 gāt praṣṭhu-[6] m etat. | pākaḥ prcchāmi manasā vijānaṃ devānāṃ nihitā  
 padāni | vastc [7] baṣkaye dhi saptatantūn vi tanvire kavaya otavā u |  
 acikitvān cikitvā-[8] ś cid atra karṇi prcchāmi dvala na vidvān. iha  
 tastambha saḍ imā rajānsy a [9] rūpc kem api svid ekaṃ | iha vravitu  
 ya im aṃga vedāsya vāmāsya nihitaṃ [10] padaṃ vi | sirṣṇa kṣīraṃ  
 duhrate gāvo asmi caviṃ vasānā udakaṃ patā-[11] yuḥ mātā pitaram  
 amṛtā babhrāja dhīty agre manasā saṃ hi jajñe | sā [12] bibhatsur gar-  
 bharasā nividdhā namasvanta id upavakam iyuḥ yuktāmātā-[13] sīd dhuri  
 dakṣiṇyātiṣṭhad garbho vrjanīṣv antaḥ amimed vatso anu [14] gām  
 apaśyad viśvarūpyaṃ triṣu yojaneṣu | trisro mātṛs trīn pitṛn bibhi-[15] d  
 eka ūrdhvas tasthāu nem ava glāpayanti | mantrayante deva amuṣya  
 prṣṭhe vi-[16] śvavidam vācam aśvamiṭrāṃ z z*

Bm has palitasya in f187a20-21; tasthu in f187b2; and mātṛs in 14.

Read: asya vāmāsya palitasya hotus tāsya bhrātā madhyamo asty  
 aśnaḥ | tṛtīyo bhrātā ghṛtaprṣṭho asyātrāpaśyaṃ viśpatiṃ saptaputram  
 z 1 z sapta yuñjanti ratham ekacakram eko aśvo vahati saptanāmā |  
 trinābhi cakram ajaram anarvaṃ yatremā viśvā bhuvanādhi tasthuḥ  
 z 2 z imā ratham adhi ye sapta tasthus saptacakram sapta vahanty aśvāḥ  
 | sapta svāsaro abhi san namante yatra gavāṃ nihitā sapta nāmā z 3 z  
 ko dadarśa prathamam jāyamānam asthanvantaṃ yad anasthā bibharti |  
 bhūmyā asur asṛg ātmā kva svit ko vidvānsam upa gāt praṣṭhum etat  
 z 4 z pākaḥ prcchāmi manasā vijānan devānāṃ enā nihitā padāni | vastc  
 baṣkaye 'dhi sapta tantūn vi tanvire kavaya otavā u z 5 z acikitvān

cikituṣāś cid atra kavīn pṛcchāmi vidvāno na vidvān | vi yas tastambha  
 ṣaḍ imā rajāṁsy ajasya rūpe kim api svid ekam z 6 z iha vravītu ya im  
 aṅga vedāsyā vāmasya nihitam padaṁ voh | śīrṣṇaḥ kṣīraṁ duhrate gāvo  
 asya vavriṁ vasānā udakaṁ padāpuḥ z 7 z mātā pitaram ṛta ā babhāja  
 dhīty agre manasā saṁ hi jajñe | sā bībhitsur garbharasā nividdhā  
 namasvanta id upavākam iyuḥ z 8 z yuktā matāsīd dhuri dakṣiṇāyā  
 atīṣṭhad garbho vṛjaniṣv antaḥ | amīmed vatso anu gām apaśyad viśva-  
 rūpyaṁ triṣu yojaneṣu z 9 z tisro mātṛs trīn pitṛn bibhrad eka ūrdhvas  
 tasthāu nem ava glāpayanti | mantrayante divo amuṣya pṛṣṭhe viśvavidāṁ  
 vācam aviśvamiuvām z 10 z 1 z

The hymn Ś 9. 9 appears also as RV 1. 164.

St 3. In pāda c RV and Ś have navante.

St 5. As a present tanvire would seem to be similar to invire, pinvire etc.; cf. Whitney's Sk. G. 699b.

St 6. In pāda b the reading of the ms points to vidvāno as in Ś; Whitney remarks that this is probably a corruption of vidmane of RV.

St 8. In pāda b jajñe is quite as good as jagme of RV and Ś.

St 10. This stanza, in fact the whole hymn, is discussed by Edgerton in *Studies in Honor of Maurice Bloomfield*, p. 129, and *Vedic Variants*, vol. 2.

## 67

(Ś. 9. 9)

[f187b16] dvādaśāraṁ na hi taj jarāya [17] varvartya cakram pari  
 bhyām ṛtasya | ā putrā agne mīthunāso atra sapta śa-[18]tāni viṁsatīś ca  
 tasthuḥ pañcapādaṁ pitaram dvādaśākṛtiṁ deva āhuḥ pa-[19]re ave  
 puriṣiṇaṁ | atheme anya upari vicakṣaṇaṁ saptacakre ṣaḍa-[20]ra āhur  
 arpitam. | pañcāre cakre parivartamāne saṁ ā rohanti bhuvanāni [21]  
 viśvā | tasya nākṣat tapyate bhūribhāras sanād eva na śchidyate sanābhīḥ  
 [f188a] saneme cakram ajaram vivāvṛta uttānāyām daśa yuktā vrajanti  
 | sūryasya cakṣu raja-[2]sāity āvṛtaṁ yasminn āpitā bhuvanāny āpitā  
 sākaṁjānāhuḥ pratham āhur ckaṁ ṣaḍ i-[3]d yamā ṛṣayo devajā iti  
 teṣāṁ iṣṭāni nihitāni dhāmaśaḥ sthātṛe rejante [4] vikṛtāni rūpaśaḥ  
 śṛyagūś satīś taṁ ta me puṁsa āhuḥ paśyanaskāṇāṁ abhito vi [5]  
 didāmtaḥ kavir yaṣ putras sa im ā ciketa | yas tvā vijānīt sa pituḥ pitūsat.  
 | [6] avaṣ pareṇa para enāvareṇa padā vatsaṁ bibhrati gaur id asthāt. |  
 sā kadri-[7]cī kaṁ svid ardham parāgāt sa kva syas sayūthe nahi dūthe  
 asmin. | avarpareṇa pi-[8]taram yo asyānureda para enāvareṇa gūhya-  
 māna guhya pra vocat. devaṁ manaḥ koto a-[9]dhi prajātaṁ ye arvāñcas  
 tāñ ya arvāñca āhur ye parāñcas tāñ u arvāca āhuḥ [10] indraś ca yā  
 cakrathus somapā dharā nī yuktā rajaso vahanti | dvā suparṇā su-



[11]yujā sakhāyā samānaṁ vṛkṣaṁ pari śasvajāte tayor anyāṣ pippalaṁ svādu ty anaśna-[12]nn anyo abhi cākaśīti | yasmin vṛkṣe madhyatas suparṇā nivīśante suvate cādhi [13] viśve | tasyed āhuṣ pippalaṁ svādu agre taṁ vo naśad yaṣ pīlaraṁ na veda | yatrā supa-[14]rṇā amṛtasya bhakṣasanimeṣaṁ vidathābhissvaranti | yo no viśvasya bhuvanasya gopā-[15]s sa mā dhīraṣ pākam atrā viveśa z 2 z

The ms has an interlinear correction to change sthātre in f188a3 to schātre.

Bm has satīs taṁ tu in f188a4; parā enā° in 6; first had avarp° in 6 and later corrected it to avaḥ; has cakrayas in 10.

Read: dvādaśāraṁ nahi taj jarāya varvarti cakram pari dyām ṛtasya | ā putrā agne mithunāso atra sapta śātāni viśātīs ca tasthuḥ z 1 z pañcapādaṁ pīlaraṁ dvādaśākṛtiṁ diva āhuṣ pare ardhe purīṣiṇam | atheme anyā upari vicakṣaṇaṁ saptacakre ṣaḍara āhur arpitam z 2 z pañcāre cakre parivartamāne sam ārohanti bhuvanāni viśvā | tasya nākṣas tapyate bhūribhāras sanād eva na chidyate sanābhiḥ z 3 z sanemi cakram ajaraṁ vi vāṛta uttānāyaṁ daśa yuktā vrajanti | sūryasya cakṣū rajasāity āvṛtaṁ yasminn āpitā bhuvanāni viśvā z 4 z sākaṁjānām saptatham āhur ekajaṁ ṣaḍ id yamā ṛṣayo devajā iti | teṣām iṣṭāni nihitāni dhāmaśaḥ sthātre rejante vikṛtāni rūpaśaḥ z 5 z striyas satīs tān u me pumsa āhuḥ paśyad akṣaṇvān abhito vidad andhaḥ | kavir yaṣ putras sa īm ā ciketa yas tā vijānīt sa pītuṣ pītāsāt z 6 z avaṣ pareṇa para enāva-reṇa padā vatsaṁ bibhratī gaur ud asthāt | sā kadricī kaṁ svid ardham parāgāt sā kva svit sūte nahi yūthe asmin z 7 z avaṣ pareṇa pīlaraṁ yo asyānuveda para enāvareṇa | guhyamāno guhyā pra vocad devaṁ manaṣ kuto adhi prajātam z 8 z ye aryañcas tān u parāca āhur ye parāñcas tān u arvāca āhuḥ | indraś ca yā cakrathus soma tāni dhurā na yuktā rajaso vahanti z 9 z dvā suparṇā sayujā sakhāyā samānaṁ vṛkṣaṁ pari śasvajāte | tayor anyāṣ pippalaṁ svādv atty anaśnann anyo abhi cākaśīti z 10 z yasmin vṛkṣe madhyatas suparṇā nivīśante suvate cādhi viśve | tasya yad āhuṣ pippalaṁ svādv agre taṁ non naśad yaṣ pīlaraṁ na veda z 11 z yatrā suparṇā amṛtasya bhakṣaṁ animeṣaṁ vidathābhissvaranti | yo no viśvasya bhuvanasya gopās sa mā dhīraṣ pākam atrā viveśa z 12 z 2 z

St 2. At the beginning of b Ś has yasminn ā tasthur, RV tasminn°.

St 4. At the end of b Ś and RV have vahanti; vrajanti seems just as good.

St 6. If vijānīt is correct it is similar to minīt of Ś 6. 110. 3.

St 11. In pāda a madhyatas seems to be a lectio facilior for madhvadaḥ of RV and Ś, but I let it stand.

St 12. In pāda c yo no is very likely a lectio facilior for enā of Ś (RV ino); if it is to be emended we should read ino with RV.

[f188a15] adhi gāyatre adhi gāyatram āhi-[16]tam trāiṣṭubhād vā trāiṣṭubham nir atakṣata | yad vā jagaj jagaty āhitam padaṁ padaṁ ya e-[17]tad vis te amṛtatvam ānaśu | gāyatrena prati mimīyate rkam arkeṇa sāma [18] trāiṣṭubhena vākam. vākena vākam dvipadā catuṣpadākṣareṇa mimāti sa-[19]sapta vāṇīḥ jagatas sindhum divy askabhāyad rathantare sūryam pary apaśyat. [20] gāyatrasya samidhas tisra āhus tato mahnāt pari cice mahitvā | upa hvaye [f188b] sudughām dhenum etām suhasta godhug uta dohad enām | śreṣṭham savam savitā sāviṣam [2] no bhiddho gharmas tad u ṣu pra vocam. hiṁkṛṇvatī vasupatnī vasūnām vatsam iśchanti [3] manasābhy āgāt. | duhām āsvibhyām payo aghnyeyam sā vardhatām mahate sāu-[4]bhagāya | gāur mīmed apa vatsam miśantaṁ mūrdhānam hi kṛṇomyātavā u | sṛkvā-[5]nām gharmam abhi vāvaśānā mimāti māyūṁ payate payobhiḥ ayaṁ sa śīṅkti [6] yena gāur abhivṛtā mimāti māyām dhvasanāv adhi śrītā | sā cittibhin ni [7] cakāra martyam vidyud bhavanti prati vavrim āuhata | vidyu bhrudrāṇā salīla-[8]sya prṣṭhe yuvānam santam palito cakāra | devasya paśya kavyam mahitvādyā [9] mamāra sa hyas samānas samānaḥ anu gaśchaye turagātu jivam eja dhru-[10]vam madhyam ā paśtyānām javo mṛtasya carati svadhābhīr amartyo martyenā sayoniḥ [11] apaśyam gopam anipadyamānam ā ca parā ca pathābhīś carantaṁ | sa sadhriṇi [12] sa viṣucir vasūnam ā varivarti bhuvaneṣv antaḥ z 3 z

Bm putting du in the margin indicates correction to vidus in f188a17; it also has ānaśuḥ and sāmṛ in that same line; has simatī in 18; divyaḥ ka° in 19; and sāyam in f188b5.

Read: yad gāyatre adhi gāyatram āhitam trāiṣṭubhād vā trāiṣṭubham niratakṣata | yad vā jagaj jagaty āhitam padaṁ ya it tad vidus te amṛtatvam ānaśuḥ z 1 z gāyatrena prati mimīte 'rkam arkeṇa sāma trāiṣṭubhena vākam | vākena vākam dvipadā catuṣpadākṣareṇa mimate sapta vāṇīḥ z 2 z jagatā sindhum divy askabhāyad rathantare sūryam pary apaśyat | gāyatrasya samidhas tisra āhus tato mahnā pra ririce mahitvā z 3 z upa hvaye sudughām dhenum etām suhasto godhug uta dohad enām | śreṣṭham savam savitā sāviṣan no 'bhiddho gharmas tad u ṣu pra vocam z 4 z hiṁkṛṇvatī vasupatnī vasūnām vatsam icchanti manasābhy āgāt | duhām āsvibhyām payo aghnyeyam sā vardhatām mahate sāubhagāya z 5 z gāur amīmed abhi vatsam miśantaṁ mūrdhānam hiṁnākṛṇon mātavā u | sṛkvānam gharmam abhi vāvaśānā mimāti māyūṁ payate payobhiḥ z 6 z ayaṁ sa śīṅkte yena gāur abhivṛtā mimāti māyām dhvasanāv adhi śrītā | sā cittibhir ni cakāra martyam

vidyud bhavantī prati vavrim āuhata z 7 z vidhum dadrāṇaṁ salilasya  
prsthe yuvānam santam palito jagāra | devasya paśya kāvyam mahitvādya  
mamāra sa hyas sam āna z 8 z tanugaś chaye turagātu jīvam ejad  
dhruvam madhyam ā pastyānām | jīvo mṛtasya carati svadhābhir amartyo  
martyenā sayoniḥ z 9 z apasyam gopām anipadyamānam ā ca parā ca  
pathibhiś carantam | sa sadhrīcīś sa viṣūcīr vasāna ā varivarti bhuvaneṣv  
antaḥ z 10 z 3 z

St 8. This stanza appears in RV. 10. 55. 5 and elsewhere. In a Ppp, Ś, and Vāit agree against the others. In d the ms clearly indicates the reading of MS saṁhitā text;—another and striking instance of the tendency of Pāipp to agree with MS and KS.

## 69

(Ś. 9. 10)

[f188b12] yaṁ cakā-[13]ra na śo syu veda ayaṁ tadarśa hṛgūṁ na  
tasmāt. sa mātur yonā parivito a-[14]nlar bāhuprajā nirṛtim ā viveśa |  
dyāur naṣ pitā janitā nābhir atra bandhu-[15]u no mātā prthivī mahīyam.  
uttānayoś campivor yonir antar atrās pitā du-[16]hitur garbham ādhaḥ  
prśchāmi tvā param aṁtam prthivyāś prśchāmi tvā bhuva-[17]nasya  
nābhim. prśchāmi tvā vṛṣṇo aśvasya reto vātaś prśchāmi parama vyoma  
| [18] iyaṁ vidhiṣ paro antaś prthivyā ayaṁ yajño bhuvanasya nābhīḥ  
ayaṁ somo [19] viṣṇu aśvasya reto vrahmāyūṁ vācaś paramaṁ vyoma |  
saptārdhagarbhā bhuvanasya [20] reto viṣṇoś tiṣṭhanti pradiśo vidhar-  
maṇi | te dhītibhir manasā te vipaśca-[f189a]taḥ paribhuvaś pari bhavanti  
visvataḥ na vi jānāmi yad ived aśmi ninyas sannadho ba-[2]linā carāmi  
| yadā māgan prathamajā ṛtasyād id vājo aśnuve bhāgam a-[3]syāḥ  
apān prān eti svadhayā grbhīto marītyo martyenā sayoniḥ tā śaśvamtā  
ni-[4]śūcinā viyantā ny anyam cikyun na ni cikyur anyam | rco akṣare  
parama vyoman ya-[5]smīn devā adhi viśve ni śeduḥ yas tan na veda  
kim rcā kariṣyati ya it tad vi-[6]dus la eme sam āsate | rcaś padaṁ mātṛā  
kalpayantam rdharcena tākam viśvam etat. | [7] tripāda vrahma pari-  
rūpaṁ vi caṣṭe tena jīvaṁti pradiśaś catasrah sūyavasād bha-[8]gavati  
hi bhūyā atho vayaṁ bhagarantas syāma | addhi tṛṇam aghnye viśva-  
dānīm [9] piba śuddham udakam ā caranti | gāurir ninmāya salilāni ja  
takṣaty eka-[10]padī dvipadī sā catuṣpadī | aṣṭāpadī navapadī babhūvuṣ  
sahasrā-[11]kṣayārā bhuvanasya pañktiḥ | tasyās samudrā adhi vi kṣati  
| athapād eti pram-[12]thamā padvatīnām | kas tad vām mittrāvaruṇā  
ciketā garbho bhāram bharanty ād ṛtasyā [13] ṛtam piparty anṛtam ni  
tārit. z kṛṣṇam nīyānam harayas suparnā apo vasā-[14]nā divam ut  
patanti | ta ā vavṛttram sadanād ṛtasyād in ghṛtena prṁthivī vyo-[15]duḥ  
z om ād in ghṛtena prthivyoduḥ z 4 z anuvākam z 11 z

Bm has garbhas ā° in f188b16; °nuddho in f189a1; va ni cakyun in 4; na jīvaṁ na jīvaṁti in 7; and nirmāya in 9; in 14 prṁth° was written and then changed to prṥth°; at the end anuvākam was written and then changed to anuvākah.

Read: ya īṁ cakāra na so 'sya veda ya īṁ dadarśa hirug in na tasmāt | sa mātūr yonā parivīto antar bahuprajā nirṛtim ā viveśa z 1 z dyāur naṣ pitā janitā nābhīr atra bandhur no mātā prṥthivī mahīyam | uttānayoś camvor yonir antar atrā pitā duhitur garbham ādhāt z 2 z prēchāmi tvā param antaṁ prṥthivyāṣ prēchāmi tvā bhuvanasya nābhīm | prēchāmi tvā vṛṣṇo aśvasya reto vācaṣ prēchāmi paramaṁ vyoma z 3 z iyaṁ vedīṣ paro antaṣ prṥthivā ayaṁ yajño bhuvanasya nābhīḥ | ayaṁ somo vṛṣṇo aśvasya reto vrahmāyaṁ vācaṣ paramam vyoma z 4 z saptārdhagarbhā bhuvanasya reto viṣṇoṣ tiṣṭhanti pradiśo vidharmaṇi | te dhītibhir manasā te vipaścitah paribhuvaṣ pari bhavanti viśvataḥ z 5 z na vi jānāmi yad ivedam asmi niṇyas sannaddho balinā carāmi | yadā māgan prathamajā ṛtasyād id vāco aśnuve bhāgam aśyaḥ z 6 z apāṇ prāṇ eti svadhayā grbhīto 'martyo martyenā sayoniḥ | tā śaśvantā viṣūcinā viyantā ny anyāṁ cikyur na ni cikyur anyam z 7 z ṛco akṣare parama vyoman yasmin devā adhi viśve niśeduḥ | yas tan na veda kim ṛcā kariṣyati ya it tad vidus ta ime sam āsate z 8 z ṛcaṣ padam mātrayā kalpayanto 'rdhareṇa ṛtākamu viśvam etat | tripādam vrahma pururūpaṁ vi caṣṭe tena jīvanti pradiśaś catasraḥ z 9 z sūyavasād bhagavati hi bhūyā atho vayaṁ bhagavantā syāma | addhi tṛṇam aghnye viśvadānīm piba śuddham udakam ācaranti z 10 z gāur in mimāya salilāni takṣaty ekapadī dvipadī sā catuṣpadī | aṣṭapadī navapadī babhūvuṣi sahasrākṣarā bhuvanasya pañktis tasyās samudrā adhi vi kṣaranti z 11 z athāpād eti prathamā padvatīnām kas tad vām mitrāvaruṇā ciketa | garbho bhāraṁ bhāraty ād ṛtasya ṛtaṁ piparty anṛtaṁ ni tārit z 12 z kṛṣṇaṁ niyānaṁ harayas suparṇā apo vasānā divam ut patanti | ta āvavṛtran sadanād ṛtasyād id gṛtēna prṥthivīm vy oduḥ z 13 z 4 z anu 11 z

St 3. This appears exactly as here in TS 7.4.18.2; KSA 4.7; TB 3.9.5.5. RV and VS vary in pāda b, and Ś varies further.

St 4. This agrees exactly with RV.

St 9. This does not appear in RV. In b perhaps we should read cakṛpur with Ś.

St 11. The fifth pāda seems suspicious, but it evidently belongs to the AV tradition.

St 12. This is RV 1.152.3.

This and the three preceding hymns in Ppp do not have all the stanzas of Ś 9.9 and 10, nor of RV 1.164.

## 70

[f189a16] *dyāur javenā pr̥thivī varimṇā antarikṣam mahitvā apo bhūsnā devasya tvā* [17] *savitus prasave śvinor bāhubhyām pūṣṇo hastābhyām prasūto vrāhmaṇe*-[18] *bh̥yo nir vapāmi z 1 z ṛṣibhyas tvā ṛṣayebhyas tvā ṛṣiyebyas tvā* [19] *juṣṭatamaṁ vahnitamaṁ papritamaṁ svastitamam ūrjo bhāgam akṣitam akṣata*-[20] *ye nir vapāmi z 2 z vasavas tvā gāyatrena śchandasā nir vapantu z 3 z* [f189b] *rudras tvā trāiṣṭubhena śchandasā z 4 z ādityas tvā jāgatena śchandasā nir vapantu z 5 z* [2] *yan mabhirābñān yan mabhikātvarāṇām yan ābhimanyūnām z 6 z yathā kūpā*-[3] *ś śatakhā sahasrakhā nopa dasyati z evedaṁ sopadasat tīrtham aśvinor iva z 7 z* [4] *yo no dveṣam manasā yaś ca vācā dāivyo loka uta mānuṣe yaḥ grābhñā hantu ma*-[5] *hatā tasya sarvam indro devo maghavān śacīpatiḥ z 8 z vīrut savastram pari* [6] *jāyetaḥ ūrjas soma punar ā viśha naḥ druhasya bāhvor madhi riṣyamārṣo*\*i-[7] *ś cetas sanīyataḥ z 9 z devīr āpa ūrjo bhāgāya vo kṣatākṣataya* [8] *siñcāmi z 10 z*

At the end of f189b6 a crack has almost obliterated the last sign, but “gn” is faintly visible and Bm gives it.

Bm has somadasat and aśvināur in f189b3; grāhḥkṣā near the end of 4; muhatā in 4-5; ūrjāḥ ssoma in 6; and āpanūr° in 7.

Read: *dyāur javena pr̥thivī varimṇāntarikṣam mahitvāpo bhūmnā | devasya tvā savitus prasave śvinor bāhubhyām pūṣṇo hastābhyām prasūtaṁ vrāhmaṇebhyo nir vapāmi z 1 z ṛṣibhyas tvārṣeyebhyas tvā juṣṭatamaṁ vahnitamaṁ papritamaṁ svastitamam ūrjam bhāgam akṣitam akṣitaye nir vapāmi z 2 z vasavas tvā gāyatrena chandasā nir vapantu z 3 z rudrās tvā trāiṣṭubhena chandasā nir vapantu z 4 z ādityās tvā jāgatena chandasā nir vapantu z 5 z yan mābhirāvñām yan mābhikṛt-varāṇām yan mābhimanyūnām z 6 z yathā kūpās śatakhās sahasrakhā nopa dasyanti | evedaṁ mopa dasat tīrtham aśvinor iva z 7 z yo no dveṣan manasā yaś ca vācā dāivye loka uta mānuṣe yaḥ | grāvñā hantu mahatā tasya sarvam indro devo maghavān śacīpatiḥ z 8 z vīrut savastram pari jāyātaḥ ūrjas soma punar ā viśha naḥ | drohasya bāhvor mādhī riṣyāma ṛarṣo ḡniś cetas sanīyataḥ z 9 z devīr āpa ūrjam bhāgāya vo kṣitā akṣitaya ā siñcāmi z 10 z 1 z*

This and the next three hymns have no parallels except for a few stanzas. The four are concerned with the odana.

For stt 2-5 see Kauś. 68. 1 and 2; MS 3. 12. 19, etc.

In st 7a we might read kūpās and keep dasyati in b.

[f189b9] akravyāṭā tanvā jātavedo yā te svargā tapasā sayo-[10]niḥ  
 tayōdanam abhi śrāmyetaṁ tayā no gne mahi śarma yaśchāt. z 1 z soma-  
 [11]syāmśubhir yetaḍ vamaḍhityāś prṣṭhe sīdata yatodana devayāne loke  
 vidah [12] pātram dārumayaṁ sa manusyaḥ z 2 z teṣāṁ edhi pātra-  
 mātras sva-[13]rgaḥ prthivīvyaddatu pātram etas tvōdanopa yanty āpo  
 ghṛtaścutaḥ paya-[14]sā vardhayantīś tebhñāsyaśvaś prthivīm uta dyāuḥ  
 sutāntarikṣe svadhayā pūta-[15]yati z yāvantaś taṇḍulās tatastraviṣṭhās  
 tāvanto yajñās tat tasya dohāḥ | [16] tāvati svadhā ghṛtaprṣṭho me  
 stūrjaṁ duhām madhuprcāṁ vyoman. [17] yam odanaṁ pacasi śrad-  
 dhadhānaś pātre pura ghṛtaprṣṭhaṁ juṣā-[18]ṇaḥ sā me mā kṣeṣṭhā sadam  
 iṣyamāṇaḥ pitṛṇāṁ loke parame [19] vyoman. z odanaś pātreṇa sāra  
 dakṣiṇayā vrahmaṇe-[20]bhyo datto amṛtatve dadāti | sūryasya dhriḥjir  
 anu raśmī-[21]n āgam divasprṣṭhān śakunāiva rohaṁ z khaṁ prāṇena  
 prāṇabhṛtaṁ sṛ-[f190a]jāmi saṁ vīryeṇa payasā siśāca | āsthā gaścha  
 sukrṭām eti lokāṁ te tvām pra-[2]śnāntu dakṣiṇato niṣadyā | agniṣṭo-  
 mena sarathāṁ hy āhy athoktam atirātraṁ ca gaścha | [3] dvirātramātras  
 tryahāṁ viṣṇupyathāroha caturātraṁ ratham ika ca rātreṇa kalpamā-  
 [4]nā hy āhy ata saptarātraṁ daśarātraṁ ca gaścha tvādaśāḥ pari-  
 bhūya viśvatam eka-[5]viṁśatyā vimṛto nutasva ekaviṁśatyā vimṛdho hy  
 āhy athāikacatvāriṁśatopa yā-[6]hy anam trayastriṁśatāmṛto bhūtvā  
 trimāsvam odanār mā rabhasva z 2. z

In the bottom margin the ms has mukhaṁ, seemingly to correct khaṁ  
 prāṇena.

Bm has °dadhānas in f189b17 after correction; and mātreṇa in 19.

Read: akravyāḍā tanvā jātavedo yā te svargā tapasā sayoniḥ |  
 tayāudanam abhi śrāpyetām tayā no 'gne mahi śarma yacchaḥ z 1 z  
 somasyāñśubhir etad vasudhityāś prṣṭhe 'sīdathā yata odana devayāne  
 loke viduḥ pātram dārumayaṁ samanasyāḥ z 2 z teṣāṁ edhi pātramātras  
 svargaś prthivī fvyaddatu pātram | etās tvāudanopa yanty āpo ghṛtaś-  
 cutaḥ payasā vardhayantiḥ z 3 z ftebhñāsya svaḥ prthivīm uta dyām  
 utāntarikṣaṁ svadhayā pūrayati z 4 z yāvantaś taṇḍulās tat tasya viṣṭhās  
 tāvanto yajñās tat tasya dohāḥ | tāvati svadhā ghṛtaprṣṭhe me 'stūrjaṁ  
 duhām madhuprcāṁ vyoman z 5 z yam odanaṁ pacasi śraddadhānaś  
 pātre pūram ghṛtaprṣṭhaṁ juṣāṇaḥ | sa me mā kṣeṣṭa sadam iṣyamāṇaḥ  
 pitṛṇāṁ loke parame vyoman z 6 z odanaś pātreṇa sāro dakṣiṇayā vrah-  
 maṇebhyo datto amṛtatve dadhāti z 7 z sūryasya dhraḥjir anu raśmīn āgan  
 divasprṣṭhān śakuna ivārohan | saṁ prāṇena prāṇabhṛtaṁ sṛjāmi saṁ  
 vīryeṇa payasāsiśā ca z 8 z āsthā gaścha sukrṭām ehi lokāṁ te tvām  
 prāśnāntu dakṣiṇato niṣadya | agniṣṭomena sarathāṁ hi yāhy athoktam

atirātraṃ ca gaccha z 9 z dvirātramātras tryahaṃ †viṣṇūpy athā roha  
 śatūrātraṃ ratham | ekarātreṇa kalpamānā hi yāhy atha saptarātraṃ  
 daśarātraṃ ca gaccha z 10 z dvadāśāhaṃ paribhūya viśvata ekaviṃśatyā  
 vimṛdho nudasva | ekaviṃśatyā vimṛdho hy yāhy athāikacatvāriṃśata upa  
 yāhy enāu | trayastriṃśatāmṛto bhūtvā trimāsyam odana mā rabhasva  
 z 11 z 2 z

St 1. In pāda c śrāpyetam seems to be a possible form; the usual form is śrap°.

St 4. At the beginning I have thought of stabhnāsi.

St 5. Kauś 68. 6 is yāvantas taṇḍulāḥ syur nāvasiñcen na pratiṣiñcet; it does not seem to refer to our Ppp stanza.

St 6. Pāda c begins as does Ś 4. 34. 8c.

## 72

[f190a6] yad vā [7] vatsaraṃ ca vradhnasya viṣṭapi parame vyoman.  
 nākena nākam abhi sambhavodanā [8] sādhyā na yantu mukhato  
 mimītum ādityā rudrā vasavas sacetasā vi-[9]viśve deka ṛtubhis saṃvi-  
 dānā imaṃ rakṣantu sadham apramādam. z yadā va-[10]tsaraṃ ca  
 parivatsaraṃ ca saṃvatsaram ahorātrāṇi māsā sūryasyāgneś candrama-  
 [11]sonubhūtiṃ vātasyābhūtiṃ a tvābha odana yan mīḍite pitaro yantu  
 devā [12] purohitāṃ tapasā vrahmaṇā ca | svadhām ūrjā rakṣatam ā  
 juhomi vāte de-[13]ve pavamāne vṛhaspatāu caturdhābhyodanaḥ kalpa-  
 mānorjā devān svadhā [14] pitṛn. śarīraṃ manuṣyān ātidambho vrah-  
 maṇān so smākam astu parame [15] vyoman. z ayaṃ panthā odana  
 devayāno anāruddho mṛtyunā tena [16] yāhi | advudha svadho nihatā  
 sukr̥tibhir vrahmaṇāsr̥ṣṭaḥ prasikhā-[17]yamasyamaḥ yatra te gr̥hā odana  
 tat parehy atrāpatāḥ gaśchanty āpaḥ yatra [18] yonim odanaṃ vrāhmaṇā  
 viduḥ so smākam astu parame vyoman. z hutam [19] te vāci hutam amtu  
 cakṣuṣi hutam vijñāne hutam astu te bale | śrotre prā-[f190b]ne te  
 hutam prajāmr̥tatve te hutam. kāmā ca hutam astu te | yathāgnayo ya-  
 [2]divāsa indro yan māruto maruto vāiśvadevaḥ yas te agnir nṛmñānām  
 ahr̥-[3]dya tasminn eka suhato stv odana so smākam astu parame vyoman.  
 yā viveśa [4] nṛmñā manuṣyan agnīnā vahnīḥ prathamo vayodhās tas-  
 minyeṣaḥ z 3 z

Bm has in f190a9 datubhis; in 11 odava; in 12 nakṣatam; in 19 astu  
 ca°; and in f190b2 paruto vāi°.

Read: yad vā vatsaraṃ ca vradhnasya viṣṭapi parame vyoman | nākena  
 nākam abhi sambhavāudana sādhyā nayantu mukhato †mimītum z 1 z  
 ādityā rudrā vasavas sacetasā viśve devā ṛtubhis saṃvidānāḥ | imaṃ  
 rakṣantu sadham apramādam z 2 z yad vā vatsaraṃ ca parivatsaraṃ ca  
 saṃvatsaram ahorātrāṇi māsās sūryasyāgneś candramaso 'nubhūtiṃ

vātasyābhūtim †atvābha | odana yam īdate pitaro yantu devāḥ purohitam  
 tapasā vrahmaṇā ca z 3 z svadhām ūrjām rakṣataṁ yaṁ juhomi vāte deve  
 pavamāne vṛhaspatāu caturdhābhy odanaḥ kalpamānaḥ z 4 z ūrjā devān  
 svadhā pitṛṇ śārīraṁ manuṣyān †ātīdambho vrāhmaṇān | so ‘smākam  
 astu parame vyoman z 5 z ayaṁ panthā odana devayāno anāruddho  
 mr̥tyunā tena yāhi | †advudha svadho nihatas † sukṛtibhir vrahmaṇā sṛṣṭaḥ  
 †praśikhāyamasyamaḥ z 6 z yatra te gr̥hā odana tat parehi yatrāpas tad  
 gacchanty āpaḥ | yatra yonim odanaṁ vrāhmaṇā viduḥ so ‘smākam astu  
 parame vyoman z 7 z hutam te vāci hutam astu cakṣuṣi hutam vijñāne  
 hutam astu te bale | śrotre prāṇe te hutam prajāmr̥tatve te hutam kāme  
 ca hutam astu te z 8 z yathāgneyo yadi vā sa indro yan māruto maruto  
 vāīśvadevāḥ | yas te agnir nṛmṇānām †ahr̥dyas tasminn ekas suhuto astv  
 odana so ‘smākam astu parame vyoman z 9 z ya āviveśa nṛmṇān  
 manuṣyam agnir yo vahnīḥ prathamō vayodhāḥ | tasminn ekas suhuto  
 astv odana so ‘smākam astu parame vyoman z 10 z 3 z

The edited text here shows practically all that I have been able to make out of this passage; it continues the preceding. The division into stanzas is probably correct or nearly so; the doubtful words are probably more numerous than indicated.

St 5. We might well restore a pāda c as in st 7.

73

[f190b4] yā te [5] tanūr apa cakrāmam anyāir devānām sasyam upa  
 sedimā vayam | apsu jajarā gahva-[6]reṣṭhā mahitvā tasyām eka suhato  
 stv āudanaḥ so smākam astu parame vyoman. a-[7]he tramānābhyāino  
 gr̥ham saṅkāśam bhadre sumanā ghorāḥ prati tvā varṣavṛddhasetu [8]  
 yeṣām na svadhā navagaj janitrir amṛteṣv amṛtāhutābhūt. tān no gopāhi  
 madha-[9]m apramādam asmākam etor anu rakṣa jāgrvi | yo no nidhīm  
 avidhāsam̐tva yetam [10] pravāham prāudham yamarājye | rājā teṣām  
 varuṇa indriyāṇy abhi tiṣṭhatu ha-[11]rasā dāivyena | yataṁ sadasthāḥ  
 paryor ivo dadāmy anukṣūtā yajñapatir yad ā-[12]yat. yā khidanti vi  
 khidanti dattam vigr̥hṇate dakṣiṇā nīyamānā tā-[13]n indro devām  
 śāśchacīpatir agnimedih̐ pradahan̐n ayatu śakraḥ vṛhaspati-[14]r varuṇas  
 soma indro mamāiva dattam kevalam̐ kṛṇvantu z 4 z

Bm has odanaḥ in f190b6; °adhyāino and saṅkāśāśam in 7; and rājya in 10.

Read: yā te tanūr apacakrāma †manyāir devānām sasyam upa sedima  
 vayam | apsucarā gahvareṣṭhā mahitvā tasyām ekas suhuto ‘stv odana so  
 ‘smākam astu parame vyoman z 1 z aheḍamānā †bhyaino gr̥ham saṅ-  
 kāśam bhadrā sumanā aghorā | prati tvā varṣavṛddham etu z 2 z yeṣām  
 na svadhā navagaj janitrī nāmartyeṣv amṛtāhutābhūt | tān no gopāya



sadham apramādam asmākam t̥etor anu rakṣa jāgr̥vi z 3 z ye no nidhim  
 abhidhāmanti ye taṁ prāvahan prāuḍham yamarājye | rājā teṣāṁ varuṇa  
 indriyāṇy abhi tiṣṭhatu harasā dāivyena | etaṁ sadhasthāṣ t̥paryori vo  
 dadāmy anvakṣcutā yajñapatir yad āyat z 4 z ya ākhidanti vikhidanti  
 dattaṁ vi gr̥h̥ate dakṣiṇām īyamānāḥ | tān indro devān śacīpatir  
 agnimedī pradahaṇn etu śakraḥ | vṛhaspatir varuṇas soma indro mamāiva  
 dattaṁ kevalaṁ kṛṇvantu z 5 z 4 z

St 1. RV 1. 89. 2c parallels our pāda c, except that it has sakhyam as second word; our sasyam gives no very good sense. For pādas de see the end of the preceding hymn.

St 2. In pāda a I have thought of °mānābhy āitu.

St 3. With pāda c compare above 72. 2c.

St 4. If anvakṣcutā is acceptable in form it gives a fair meaning.

## 74

(Ś. 9. 8)

[f190b14] śīrśaktyaṁ [15] śīrśāmayam karnaśūlaṁ tṛtīyakam | sarvaṁ  
 śīrśaṇyaṁ te rogaṁ bahin nirmāntrayā- [16] mahe z karnābhyāṁ tve kam-  
 kukhebhyaś śuktivalśaṁ vilohitaṁ yaḥ kṛnotu pu- [17] vocam andraṁ  
 kṛnotu pāuruṣaṁ | yasya hetoṣ pracayavato yakṣmo nāmatāsyata | śīrśa-  
 [18] rogaṁ aṅgarogaṁ viśvāṅginaṁ viśalyakam | sarvaṁ śīrśaṇyaṁ te  
 rogaṁ bahin nirmāntra- [19] yāmahe | yasya bhīmaṣ pratikāśam udvayam  
 upayati pāuruṣaṁ takmānaṁ śi- [20] taṁ rūraṁ ca taṁ tve nirmāntra-  
 yāmahe | ya urū na sarpanṭv atho ye na garīnike | ba- [f191a] lāsam antar  
 aṅgebhyo bahin nirmāntrayāmahe | yat kāmācapakāmād dhṛdayā [2]  
 jāyate pari | hr̥do bālāsam aṅgebhyo bahin nirmāntrayāmahe z harimā-  
 [3] naṁ te aṅgebhyo yakṣmodhām āntar ātmanaḥ yakṣmaṁ te sarvaṁ  
 aṅgebhyo bahir ni- [4] rmantrayāmahe z māso bālāso bhavan mūtraṁ  
 bhavatv āmayat. yakṣmānaṁ [5] sarveṣāṁ viṣaṁ vi nir vocam aham tvat.  
 z 5 z

In the left margin of f190b the ms has ndham correcting ndraṁ in line 17.

Bm has varṇa° in f190b15, and also roga va°; it has as the last syllables on a page (f132a I think, but the number is not clear on my photostat copy) mahe corresponding to the same syllables in f190b16 of the birchbark, and its next page begins yasya bhīmaḥ as in f190b19 of the birchbark. Bm has tūnaṁ for rūraṁ in f190b20 and urtū for urū in the same line; it has bālāsam in f191a2; yakṣmāu° in 3.

Read: śīrśaktyaṁ śīrśāmayam karnaśūlaṁ tṛtīyakam | sarvaṁ  
 śīrśaṇyaṁ te rogaṁ bahir nirmāntrayāmahe z 1 z karnābhyāṁ te

kañkūṣebhyaś śuktivalśam vilohitam | sarvaṁ ° ° ° z 2 z yaḥ  
 kṛṇoti †puvocam andhaṁ kṛṇoti pūruṣam | sarvaṁ ° ° ° z 3 z  
 yasya hetoṣ pracyavate yakṣmo nāsata āsyataḥ | sarvaṁ ° ° °  
 z 4 z śīrṣarogaṁ aṅgarogaṁ viśvāṅginaṁ viśalyakam | sarvaṁ śīrṣaṇyaṁ  
 te rogaṁ bahir nirmantrayāmahe z 5 z yasya bhīmaṣ pratikāśa udvepayati  
 pūruṣam | takmānaṁ śītaṁ rūraṁ ca taṁ te nirmantrayāmahe z 6 z ya  
 ūrū anu sarpaty atho ye 'nu gavīnike | balāsam antar aṅgebhyo bahir  
 nirmantrayāmahe z 7 z yat kāmād apakāmād dhṛdayāj jāyate pari | hṛdo  
 balāsam aṅgebhyo bahir nirmantrayāmahe z 8 z harimāṇaṁ te aṅgebhyo  
 yakṣmodhām antar ātmanaḥ | yakṣmaṁ te sarvaṁ aṅgebhyo bahir nir-  
 mantrayāmahe z 9 z sa āso balāso bhavan mūtraṁ bhavatv āmayat |  
 yakṣmāṇāṁ sarveṣāṁ viṣaṁ nir avocam ahaṁ tvat z 10 z 5 z

St 1. Ś has śīrśaktim, and our °ktyam may be only an error; but the formation seems correct and I let it stand.

St 2. In pāda b śuktivalśam is uncertain; śatavalśam might be an improvement. In Ppp 1.90.4b the pāda appears and the ms has sraktivalgam.

St 3. In pāda a puvocam may be an error for pramotam as in Ś; pravācam would fit well in meaning.

St 5. In pāda b I keep viśalyakam because the confusion between it and visalpapakam is too great to resolve.

St 10. Pāda d is made to accord with the last pāda of stanzas 1, 9, and 10 of the next hymn.

75

(Ś. 9. 8)

[f191a5] bahir bilaṁ nir vavatu ka-[6]hāvalaṁ tvaṁ darā | yakṣ-  
 māṇāṁ sarveṣāṁ viṣaṁ nir vohaṁ tvat. z udarāt te [7] pari kṛṇomna  
 nābhyaḥ hṛdayād adhi | yakṣmodhām antar ātmano bāhin nirmantrayā-  
 [8]mahe yasyāimānaṁ vīrujati mūrdhagaṁ pratyaṣṇāṁ ahimsantīr  
 anāmaya [9] nin dravanti bahir bilaṁ yā hṛdam upa diśantv anu danvatu  
 kikasān. | [10] yaṣ parśve upa diśanty anu dakṣaṁtu prṣṭi | yaṣ tiraścīr  
 upa diśanty arṣa-[11]nīr vakṣaṇābhyaḥ yā gudā ni sarpabhyāntrāti  
 yāpayanti ca | yā ma-[12]gnyo nu sarṣanti parūṇṣi virajanti ca ahim-  
 santīr anāmaya nin dravanti [13] bahir balam. z yo ṅgāni sadayanty  
 akṣmāso ropanā saha | yakṣmānāṁ [14] sarveṣāṁ viṣaṁ nir vocam ahaṁ  
 tvat. viśalpasya vidradhasya vātikāla-[15]sya vālade | yakṣmānāṁ  
 sarveṣāṁ viṣaṁ nir vocaṁ ahaṁ tvat. z pādā-[16]bhyāṁ te gulphābhyāṁ  
 jaṅghābhyāṁ jānubhyāṁ ūrubhyāṁ śronibhyāṁ pari bhañśasaḥ [17]  
 anūkyād arṣaṇīr uṣṇīhābhyo grīvābhyas skandhebhyaś śīrṣṇo romam  
 anīna-[18]śam. z saṁ te śīrṣṇas kapālāni hṛdayasya ca yo viduḥ udyat

*sūryā*-[19]*dityo aṅgāni romaṁ nakhāni sarvāni sādānāni nīnaśat. z z*  
[20] *z anuvā 12 z*

Bm has *dravarti* in line 9, and *datvarta* for *danvatu*; *pārśve* in 10; *ramam* in 17; and *aṅgarani* in 19.

Read: *bahir bilaṁ nir dhāvatu kahāvalaṁ tavodarāt | yakṣmāṇām*  
*sarveṣāṁ viṣaṁ nir avocam ahaṁ tvat z 1 z udarāt te pari klomno nābhyā*  
*hrdayād adhi | yakṣmodhām antar ātmano bahir nirmantrayāmahe z 2 z.*  
*yās sīmānaṁ virujanti mūrdhānaṁ pratyarṣaṇī | ahiṁsantīr anāmāyā nir*  
*dravantu bahir bilam z 3 z yā hrdayam upadiśanty anutanvanti kikasāḥ*  
*| ahiṁsantīr ° ° ° z 4 z yāṣ pārśve upadiśanty anudakṣanti prṣṭīḥ*  
*| ahiṁsantīr ° ° ° z 5 z yāṣ tiraścī upadiśanty arṣaṇīr vakṣa-*  
*nābhyah | ahiṁsantīr ° ° ° z 6 z yā gudā anusarpanty āntrāti*  
*yāpayanti ca | ahiṁsantīr ° ° ° z 7 z yā majjño ‘nusarpanty*  
*parūṇṣi virujanty ca | ahiṁsantīr anāmāyā nir dravantu bahir bilam z 8 z*  
*ye ‘ṅgāni madayanti yakṣmāso ropanās saba | yakṣmāṇām sarveṣāṁ viṣaṁ*  
*nir avocam ahaṁ tvat z 9 z viśalyasya vidradhasya vātikārasya vālaḥ |*  
*yakṣmāṇām sarveṣāṁ viṣaṁ nir avocam ahaṁ tvat z 10 z pādābhyām te*  
*gulphābhyām jaṅghābhyām jānubhyām ūrubhyām śronibhyām pari*  
*bhaṁsasah | anūkād arṣaṇīr uṣṇibābhyo grīvābhyas skandhebhyas śīrṣṇo*  
*rogam anīnaśam z 11 z saṁ te śīrṣṇas kapālāni hrdayasya ca yo vidhuḥ*  
*| udyan sūrya ādityo aṅgāni roma nakhāni sarvāni sādānāny anīnaśat*  
*z 12 z 6 z anu 12 z*

St 4. In pāda b °diśanti hardly yields a suitable meaning.

St 5. In pāda b dakṣanti might well be emended to rakṣanti.

St 10. In pāda a viśalyasya is adopted to harmonize with 5b in the preceding hymn.

[f191a20] *sapatnahām ṛṣabhaṁ ghṛtena kāmō śikṣāmi haviṣājye-*  
[f191b] *na nicis sapatnān amupādāyan tvam abhiṣṭuto mahatā vīryeṇa |*  
*yan me manaso [2] na priyaṁ na cakṣuso yan me hrdaye nābhinandanti*  
*| udvaṣvapni prati muñcāmi [3] sapatne kāmāṁ juṣṭahānudaṁ bhi-*  
*deyaṁ | duṣvapnaṁ kāmā duritaṁ ca kāmā [4] prahustvāmaḥ svakadām*  
*amartyaṁ ugra iśānaṣ prati muñca tasmin yo smabhyā-[5]m anharinā*  
*cikitsā | sā te kāmā dukhitā dhenur ucyate yām āhur vā-[6]jām kavayo*  
*virājaṁ | tayā sapatnān pari vṛddhi i mamaryeṇāṣ prāṇā-[7]ṣ prajāṣ*  
*paśavo jīvanāṁ vṛṇaktu z kāmasyendrasya varuṇasya rājño bale-[8]na*  
*savitus savena | agner hotreṇa pra nule piśācām śambīvam udakeṣu [9]*  
*dhīrāḥ z adhyakṣo vācī sama kāmā ugraṣ kṛṇotu mahyam asaptna-[10]m*  
*eva viśve devā mama nāthaṁ bhavantu sarve devā havasāvantu māmam.*  
*z z [11] yan mājyaṁ ghṛtam ij juṣāṇāḥ kāmajyeṣṭhā iha mādayantām.*

| [12] *kṛṇvantu mahyam asaptnam eva* | *indrāgnī kāmāsmaratham vibhūta nīci*-[13] *s sapatnān sama pādayātha* | *teṣām sapatnānām ayumā tamātamāsyā*-[14] *gne vāstūna nir dahā tvam jahi tvam kāmo mama ye sapatnāmdhāt tamāsy a*-[15] *mu pādayemam. z anindriyārasās santu sarve yathā nu jīvāt ka*-[16] *tamaś canēśām* | *avadhīta kāmo mama ye sapatnam uruṁ lokam akarām mahya*-[17] *m edhatum mahyam naman-tām pradiśās catasro mahyam ṣaḍ ūrvī ghṛtam ā vahantu z* [18] *z 1 z*

At the bottom of f191a stands daśamadivasemām ṛcām piṇḍapuṣpam. Its position would seem to indicate that it refers to this hymn. Over duṣva of f191b3 dva is written between the lines; and there is some distortion of letters in line 13 due to a crack in the bark.

Bm has rājñā in f191b7, and the birchbark is not absolutely clear; it has hotre in 8; kāmāsa° in 12.

Read: *sapatnahanam ṛṣabham ghṛtena kāmam śikṣāmi haviṣājyena* | *nīcāis sapatnān mama pādaya tvam abhiṣṭuto mahatā vīryeṇa z 1 z yan me manaso na priyam na cakṣuṣo yan me hṛdaye nābhinandati* | *taḍ duṣvapnyam prati muñcāmi sapatne kāmam juṣṭvā* | *hān ud aham bhideyam z 2 z duṣvapnyam kāma duritam ca kāmāprajastām asvagaṭām avartim* | *ugra īśānaṣ prati muñca tasmīn yo 'smabhyam aṇhuraṇā cikitsāt z 3 z sā te kāma duhitā dhenur ucyate yām āhur vācam kavayo nirājam* | *tayā sapatnān pari vṛndhi ye mama pary enān prāṇaṣ paśavo jīvanam vṛṇaktu z 4 z kāmasyendrasya varuṇasya rājño viṣṇor balena savitus savena* | *agner hotreṇa pra nūde piśācān śambhiva nāvam udakeṣu dhīraḥ z 5 z adhyakṣo vājī mama kāma ugraṣ kṛnotu mahyam asapatnam eva* | *viśve devā mama nātham bhavantu sarve devā havam ā yantu ma imam z 6 z yan ma ājyam ghṛtam ij juṣānāḥ kāmajyeṣṭhā iha mādayantām* | *kṛṇvantu mahyam asapatnam eva z 7 z indrāgnī kāma saratham hi bhūtvā nīcāis sapatnān mama pādayātha* | *teṣām sapatnānām adhamā tamānsy agne vāstūni anu nirdaha tvam z 8 z jahi tvam kāma mama ye sapatnā andhā tamānsy ava pādayānān* | *anindriyā arasās santu sarve yathā na jīvāt katamaś canāiśām z 9 z avadhīt kāmo mama ye sapatnā uruṁ lokam akaran mahyam edhatum* | *mahyam namantām pradiśās catasro mahyam ṣaḍ ūrvī ghṛtam ā vahantu z 10 z 1 z*

## 77

## (Ś. 9. 2)

[f191b18] *yat te kāmāsanma trivarūtham udbhṛd vrahma varma vyatata*-[19] *m ānūdivyādhyam kṛtam* | *tena sapatnān pari vṛṇḍhi imama payeṇā*-[20] *ṣ prajāṣ paśavo jīvanam vṛṇaktu z ardharāṇca pra plavatām śchinṇā* [f192a] *nor iva bandhanam na sāyakāḥ praṇuttānām*

*punar asti nivartanam agnir i-[2]ndro yavaḥ somo yava yāvayantv amum  
 āmuṣyāyenam amuṣyā pu-[3]traṁ jīvalokāṁ mṛtalokāṁ katāmum asava-  
 viraś catira prañutto mitrāṇām [4] dveṣyaṣ pravrgyas svānām utat  
 pṛthivyām amasyamca vidyuta ugro devaḥ pra mṛṇam [5] ṇam sapatnām  
 cyutā caṁ vrhaty acyutā ca vidyud vibharti stanayitnuś ca sarvā z z  
 [6] teṣām ādityo draviṇena tejasodyan sapatnān uditān me mahasvān.  
 ye-[7]na devā a asurān prāṇudanta yenendro dasyūn adhamam tamo  
 pabādhe | [8] tam na tvaṁ kāmama ye sapatnām tām assāl lokān prṇutasu  
 sarvām | yathā [9] devā asurān prāṇadanta yathāindro dasyūn adhamam  
 tamo pabādhe | tathā tvaṁ [10] kāmama ye sapatnām tām asmāl lokān  
 prṇutasva dūram | kāmo ja-[11]jñe prathamo nānyat purā nāinaṁ  
 devāsaṣ pitaro nota martyāḥ tatas tvam asi [12] jyāyām viśvā mahāns  
 tasmāi te kāma namāit kṛṇomi*

In the right margin opposite line 9 the ms has pardhā correcting pabādhe, and just above the correction is a sign which looks like saṁ: at the beginning of 10 after kāmama the line from which the letters depend is extended to the length of three quarters of an inch and above this line is sa, and below it also is sa.

Bm has trivarthūtham in f191b18; has kāmamasa ye in f192a10; nānya in 11; and nasāit in 12.

Read: yat te kāma śarma trivarūtham udbhṛd vrahma varma vitatam  
 anativyādhyam kṛtam | tena sapatnān pari vṛṇgdhi ye mama pary enān  
 prāṇaṣ paśavo jīvanam vṇaktu z 1 z adharāṇcaḥ pra plavantām chinnā  
 nāur iva bandhanam | na sāyukapranuttānām punar asti nivartanam  
 z 2 z agnir yava indro yavaḥ somo yavo yavayāvāno yāvayantv amum |  
 āmuṣyāyanam amuṣyāḥ putram jīvalokam mṛtalokam †katāmum z 3 z  
 asarvaviraś caratu prañutto mitrāṇām dveṣyaṣ parivargyas svānām | uta  
 pṛthivyām ava syanti vidyuta ugro devaḥ pra mṛṇat sapatnān z 4 z cyutā  
 ceyam vrhaty acyutā ca vidyud bibharti stanayitnūś ca sarvān | teṣām  
 ādityo draviṇena tejasodyan sapatnān nudatām me sahasvān z 5 z yena  
 devā asurān prāṇudanta yenendro dasyūn adhamam tamo babādhe | tena  
 tvaṁ kāma mama ye sapatnās tām asmāl lokāt pra ṇudasva sarvān z 6 z  
 yathā devā asurān prāṇudanta yathendro dasyūn adhamam tamo babādhe  
 | tathā tvaṁ kāma mama ye sapatnās tām asmāl lokāt pra ṇudasva dūram  
 z 7 z kāmo jajñe prathamo nānya āpur nāinaṁ devāsaṣ pitaro nota  
 martyāḥ | tatas tvam asi jyāyām viśvahū mahāns tasmāi te kāma nāma  
 it kṛṇomi z 8 z

St 2. This is Ś 3. 6. 7 and Ppp. 3. 3. 7.

St 3. Ś has only the first two pādas. At the end kṛtāmum would seem good; and amṛta° would seem better.

78

(Ś. 9. 2)

[f192a12] na vāitaś cana kāmam āpuḥ [13] rnāgnis sūryo nota candramāḥ na vāpaś cana kāmāpūn nahorātrāṇi ni-[14]hatāni yanti z 1 z na vāi puṇyajanāś cana kāmam āpun na gandharvāpsara-[15]raso na sarpāḥ z 2 z yāvati dyāvāpṛthivī varimṇā yāpad āpaś śuśya-[16]tīr yāvad agniḥ z 3 z yāvatir diśaś pradiśo viṣūcīr yāvatir āśā a-[17]bhicakṣaṇā diva z 4 z yāvatir bhṛṅgā catvaś krūravor yāvatir vaghā vikṣa-[18]sarpya z 5 z tadas tvām asi jyāyān viśvā viśvāmahām tasmāi te kāma nama i-[19]t kṛṇomi z 6 z yās te śivās tantvaś kāma bhadrā yābhiḥ satyaṁ bhavati yad vṛ-[20]ṇite z 7 z tābhiḥ ṣtam asvān upasaṁviśasvātyatra pāpīr upa veśayā [f192b] dhiyaḥ z 8 z anuvā 3 z

Bm had °āpun na° in line 13 and a later hand made it °āpurnna°; the same was done in the next line; in 16 it has viṣṭacīr; in 18 sarpa.

Read: na vāi vāitaś cana kāmam āpa nāgnis sūryo nota candramāḥ | tatas tvam asi jyāyān viśvahā mahāns tasmāi te kāma nama it kṛṇomi z 1 z na vā āpaś cana kāmam āpur nahorātrāṇi nihitāni yanti | tatas ° ° ° z 2 na vāi puṇyajanāś cana kāmam āpur na gandharvāpsarasaso na sarpāḥ | tatas ° ° ° z 3 z yāvati dyāvāpṛthivī varimṇā yāvad āpaś siṣyadur yāvad agniḥ | tatas ° ° ° z 4 z yāvatir diśaś pradiśo viṣūcīr yāvatir āśā abhicakṣaṇā divaḥ | tatas ° ° ° z 5 z yāvatir bhṛṅgā jatvaś kurūravo yāvatir vaghā vṛkṣasarpyo babhūvuḥ | tatas tvam asi jyāyān viśvahā mahāns tasmāi te kāma nama it kṛṇomi z 6 z yās te śivās tanvaś kāma bhadrā yābhiḥ satyaṁ bhavati yad vṛṇiṣe | tābhiḥ ṣtam asmān apasaṁviśasvānyatra pāpīr upa veśayā dhiyaḥ z 8 z 3 z

St 1. The ms reading āpuḥ seems to have been influenced by the next two stanzas.

Stt 2 and 3 have no parallel.

79

(Ś. 8. 6)

[f192b1] yū te mātō manuparjātāyā utatedanu | du-[2]nnāmā tatra mā kṛdhād aliṇ-[3]śa uta vatsapa z 1 z palālā \*\*\*\*lālāu śulkaṁ kokaṁ [4] malimṛtaṁ palitakaṁ aśleṣaṁ vavrivāsam ṛkṣagrīvaṁ pramālinān muṣka-[5]yor apa hanmasi z 2 z mā sa vratāu mopa sṛpa ūrū māva sṛjo ntarā | kṛ-[6]ṇosy asmāi bheṣajam javam durtāmacātanaṁ z 3 z durnāmā ca sunāmā ca [7] ubhāu sambhṛtaṁ iśchatām. | yaś kṛṣṇaś keśraśira stamṇajā ta ut taṇḍikā | rāya-[8]n asyā bhaṁsaso muṣkayor apa hanmasi | anujisraṁ pramṛśantaṁ kra-[9]vyādam uta roriham |

*rāyaś śūkaṣṇinam bajaḥ pigo anīnaśat. | yas tvām [10] saptām śchinatti  
yaś ca dipsati jāgratīm. chāyām iva pra dām sūtaḥ pari-[11]krāmam anī-  
naśat. z yas tvām suptām nipadyate bhrātā bhūtvā piteva ca | [12] vajas  
tvām sahatām itat. | hliavarūpaṁ kirīṭinam. z yaś kṛṇoty a-[13]vatokām  
mṛtavatsām imām striyam tvam ośadhe tvām nāśayāmyāḥ kamala-  
[14]vaṁdyuvaṁ ye śālāḥ pari nṛtyanti sāyam gardabhanādinaḥ z kuṣūlā  
[15] yaś ca kuṣūlā kakubhāsvaramāsumā | tān ośadhe tvām gandhena  
viṣūcinām [16] vi nāśayaḥ z 4 z*

The first line of f192b is on a fragment of bark pushed up from the rest of the page: in the space left by the displacement of this fragment another hand has written the words of the first line. This repetition by the second hand is not given in my transliteration: in counting the lines on this page one should count at the right hand margin.

Bm gives no indication of this defacement; its variants are few and have no significance.

Read: yān te mātonmamārja jātāyāḥ pativedanāu | durṇāmā tatra mā  
gr̥dhad alinśa uta vatsapaḥ z 1 z palālānupalālāu śulkaṁ kokaṁ  
†malīmṛtaṁ palitakam | aśleṣaṁ vavriṇvāsasam ṛkṣagrīvaṁ pramīlinam  
muṣkayor apa hanmasi z 2 z mā saṁ vṛto mopa sr̥pa ūrū māva sr̥jo  
‘ntarā | kṛṇomy asyāi bheṣajam bajam durṇamacātanam z 3 z durṇāmā  
ca sunāmā cobhāu sambhṛtam icchataḥ | arāyān apa hanmaḥ sunāmā  
strāṇam icchatām z 4 z yaś kṛṇas keśy asura stambaja uta tuṇḍikaḥ |  
arāyān asyā bhaṁsaso muṣkayor apa hanmasi z 5 z anujighraṁ pra-  
mṛśantaṁ kravyādāṁ uta reriham | arāyān śvakiṣkiṇo bajaḥ piṅgo  
anīnaśat z yas tvām suptām chinatti yaś ca dipsati jāgratīm | chāyām  
iva pra taṁ sūtaḥ parikrāmān anīnaśat z 7 z yas tvām suptām nipadyate  
bhrātā bhūtvā piteva ca | bjaḥ taṁ sahatām itaḥ klībarūpāns tiriṭinaḥ  
z 8 z yaś kṛṇoty avatokām mṛtavatsān imām striyam | tam ośadhe tvām  
nāśayāsyāḥ kamalam aṇjivam z 9 z ye śālāḥ pari nṛtyanti sāyam garda-  
bhanādinaḥ | kuṣūlā ye ca kuṣūlāḥ kakubhāḥ karumās srimāḥ | tān  
ośadhe tvām gandhena viṣūcinān vi nāśaya z 10 z 4 z

St 2. In pāda b marīmṛsaṁ palījakam would be an improvement: cf. 80. 8b.

St 3. In pāda d javaṁ as given in the ms might stand but bajaḥ in 6d makes the emendation here a reasonable one.

St 4. It seems clear that some copyist skipped from the end of b to the end of d.

St 7. In pāda d sūtaḥ seems somewhat doubtful; Ś has sūryaḥ.

[f192b16] *ye kakundhās karūrabhās kṛtyāir mūriśāni bibhrati klī-*  
 [17] *vā yava pranṛtyante ghoṣām kurvate vane tāyito nāśayāmasi z ye-*  
 [18] *śām paścāt prapade puraṣ pārṣṇī puro mukhaṁ khalajās śākadhumajā*  
*taru-*[19] *ṇḍā ye ca mayyajā kumbhamuškā yāśavaḥ tān asyād vrah-*  
*maṇas pate pratibo-*[20] *dhena nāśayā z z ye sūryām ni dada kṛntyāpa-*  
*tantam amuṁ divaḥ rāyān* [21] *vastavāsino durgandhe lohitasyān*  
*mṛṣakān nāśayāmasi z z* [f193a] *ye sūryāt pari sarpanti snuṣeva śvaśurād*  
*adhi | dhajaś ca teṣām piṅgaś ca hṛdaye dha* [2] *na vidyatām. | ātmānam*  
*atimātram ahim mādhyā bibhrati | strīnām śroni-*[3] *pratodinam indra*  
*rakṣānsi nāśaye z ye pūrva vadhvo yanty a-*[4] *ste śṛṅgāni bibhratā*  
*āpāketāmrahāsamna stambe ya kurvate jyotis tāyi-*[5] *to nāśayāmasi z*  
*paryastākṣāt pradām kaśā strīnām maṁtu paṁtagā ava* [6] *bheṣaja pātaya*  
*yāmām saṁ vi vṛścany apatisvapatiṁ striyam z uddharṣaṇām* [7]  
*\*u\*keśām jambhayanti sarisṛsam. | upeśantam adaram sulaṁ tuṇḍena-*  
 [8] *m uta śāludham z padāt pravṛddhi pārṣṇyā stālām gāur iva syanmanā*  
 | [9] *yas te garbham pratimṛśāj jātam vā mārayād ite z piṅgas tum ugra-*  
*dhanvā* [10] *kṛnotu | hṛdayāvinam z yasto jātān mārayanti sūtikānuṣe-*  
 [11] *rate strībhāgān piṅgo gandharvān abhrāivātāiva rājatu z 5 z*

Bm has no missing letters at the beginning of f193a7; it reads sulaṁ at the end of that line.

Read: *ye kakundhās karūrabhās kṛtyāir durśāni bibhrati | klībā iva*  
*pranṛtyanto ghoṣām ye kurvate vane tān ito nāśayāmasi z 1 z yeśām*  
*paścāt prapade puraṣ pārṣṇīḥ puro mukhā | khalajās śākadhumajā*  
*urundā ye ca †mayyajā kumbhamuškā ayāśavaḥ | tān asyā vrahmaṇas pate*  
*pratibodhena nāśaya z 2 z ye sūryām †ni dada kṛnty† āpatantam amuṁ*  
*divaḥ | arāyān vastavāsino durgandhīn lohitasyān mṛṣakān nāśayāmasi*  
*z 3 z ye sūryāt pari sarpanti snuṣeva śvaśurād adhi | bajaś ca teṣām*  
*piṅgaś ca hṛdaye ‘dhi ni vidhyatām z 4 z ya ātmānam atimātram ahim*  
*ādhyā bibhrati | strīnām śronipratodinam indra rakṣānsi nāśaya z 5 z*  
*ye pūrve badhvo yanti haste śṛṅgāni bibhrataḥ | āpāke tān prahāsina*  
*stambe ye kurvate jyotis tān ito nāśayāmasi z 6 z paryastākṣā apra-*  
*caṅkaśā astrāīnās santu paṇḍagāḥ | ava bheṣaja pātaya ya imām saṁ-*  
*vivṛtsaty apatis svapatiṁ striyam z 7 z uddharṣiṇām munikesām*  
*jambhayantaṁ marimṛśam | upeśantam †adaramsulaṁ tuṇḍelam uta*  
*śāludam | padā pra vidhya pārṣṇyā sthālīm gāur iva spandanā z 8 z yas*  
*te garbham pratimṛśāj jātam vā mārayāti te | piṅgas tam ugradhanvā*  
*kṛnotu hṛdayāvidham z 9 z ye amno jātān mārayanti sūtikā anuśerate |*  
*strībhāgān piṅgo gandharvān abhram iva vāta ājatu z 10 z 5 z*



St 1. In pāda b kṛtyāir may not be good but the commentator's reading shows that it has a standing.

St 3. In pādas ab Ś has na titikṣanta ātapantam; the latter word is an improvement, and it may be that we ought to accept the rest as in Ś.

## 81

(Ś. 8. 6)

[f193a11] *pariśi-*[12]*ṣṭam dhārayatam yujyatham māva pādi tat.*  
*garbham tām ugrāu rakṣasām* [13] *bheṣajāu nivabhāryayāu z 1 z pari-*  
*pānam puruṣāṇām rakṣasā-*[14]*m asi cātanam. | rāyān susarvān unnāmno*  
*yātudhānān viṣū-*[15]*cīnān vi nāsaya z 2 z pavāinasā taṅgalvās chāyakād*  
*u-*[16]*ta nahrakā prajāyāi patye tvā piṅgaṣ pari pātu kimedinaḥ* [17]  
*z 3 z dvāu āsyās caturakṣāṣ pañcapādād anaṅgule vṛddhā-*[18]*d adhi pra*  
*sarpataṣ pari pāhi viravṛtā z 4 z yāsam māmsa-*[19]*m adanti pāuraṣam*  
*cet kavi garbhāu dā\*\*\* keśavārāyān a-*[20]*syā bhaṅsaso muṣkayor apa*  
*harmasi z 5 z piṅga rakṣa jāya-*[f193b]*mānam pumānsam mā striyam*  
*kram āṇḍādo garbham mā dabham bādhasvodhaḥ trimīdina apra-*  
*[2]jāstvam mārtaavatsam āmābhrogam agham ānayaṁ vṛkṣād iva majam*  
*kṛtvāpriye pra-*[3]*ti muñca tat. z piṅga jahy atudhānān durgandhīn*  
*lohitasyān tayāṣ praṇuttāḥ* [4] *kravyādo viśvañco yanti nīrhata z 6 z*  
*anuvā 3 z*

In the bottom margin of f193a is nma correcting harmasi.

In 193a16 Bm has naknukā for what seems in the birch-bark to be nahrakā; and towards the end of the same line it has patyāi: it indicates the lacuna in line 19: and has kravyādāu in 193b4.

Read: *pariśiṣṭam dhārayatam yad dhitam māva pādi tat | garbham*  
*ta ugrāu rakṣatām bheṣajāu nivibhāryā yāu z 1 z paripānam puruṣāṇām*  
*rakṣasām asi cātanam | arāyān sarvān durgāmno yātudhānān viṣūcīnān*  
*vi nāsaya z 2 z pavāinasāt taṅgalvāc chāyakād uta nagnakāt | prajāyāi patye*  
*tvā piṅgaṣ pari pātu kimīdinaḥ z 3 z dvyāsyāc caturakṣāt pañcapādād*  
*ananguleḥ | vṛddhād adhi prasarpataṣ pari pāhi varivṛtāt z 4 z ya āmam*  
*māmsam adanti pāuruṣeyam ca ye kraviḥ | garbhān khādanti keśavā*  
*arāyān asyā bhaṅsaso muṣkayor apa hanmasi z 5 z piṅga rakṣa jāya-*  
*mānam pumānsam mā striyam kram | āṇḍādo garbham mā dabham*  
*bādhasvādhaḥ kimīdinaḥ z 6 z aprajāstvam mārtaavatsam ād rodham agham*  
*āvayam | vṛkṣād iva srajam kṛtvāpriye prati muñca tat z 7 z piṅga jahi*  
*yātudhānān durgandhīn lohitasyān | tvayā praṇuttāḥ kravyādo viśvañco*  
*yantu nīrhatāḥ z 8 z 6 z anu 13 z*

St 2. This is not in Ś; but cf. Ś 4. 9. 2, and Ppp. 8. 3. 3.

St 8. This too is not in Ś; b appears above as 80. 3d.

[f193b4] *uttiṣṭa nāma rūpāny o*-[5]*śchiṣṭe rokāhita | uśchiṣṭa indraś cāgniś ca viśvavantas samāhitam. z 1 z* [6] *uśchiṣṭe dyāvāprthivī viśvaṁ bhūtaṁ samāhitam. āpas samudra uśchiṣṭe* [7] *indramā vātāhi | saṁn uśchiṣṭe saṁsyobhūn mṛtyur vātaṣ prajāpatih lāukyā* [8] *uśchiṣṭāyatvā pr̥cīdr̥cāvṛcīr mayi dr̥ḥho dr̥ha sthiro nyo vrahma viśvā*-[9]*dr̥co daśa | anābhim iva sarvataḥ | cakram uśchiṣṭe devatāhitā | ṛk sā*-[10]*ma yajur uśchiṣṭam udgītaṣ prastutam sthitam. z hiṁkāra uśchiṣṭe madas sā*-[11]*mnī mīdhuś carmayi | āindrāgniṁ pavamānām mahānām munir mahāvratim. z* [12] *uśchiṣṭe yajñamyāṅgāny antar garbha iva mātaram. rājasūyaṁ vājapeya*-[13]*m agniṣṭomas tato dhvaraḥ z arkāśvamedhā uśchiṣṭe jivavarhir padantu me | a*-[14]*gnyādheyam atho dakṣā kāmāṣ pr̥schānasā saha | uśchinṇā yajñās sattra*-[15]*ny uśchiṣṭe tu samāhitā | agnihotraṁ ca śraddhā ca vaṣatkāro vrataṁ tapaḥ* [16] *dakṣiṇeṣṭam pūrtaṁ cośchiṣṭe ti samāhitā z ekarātras trirātras ca sadyaḥ*-[17]*hnīṣ prakrīr ugdhyaḥ otanyetam uśchiṣṭe yajñasyāṇonu vidyayā z z*

Read: ucchiṣṭe nāma rūpaṁ cocchiṣṭe loka āhitah | ucchiṣṭa indraś cāgniś ca viśvaṁ antas samāhitam z 1 z ucchiṣṭe dyāvāprthivī viśvaṁ bhūtaṁ samāhitam | āpas samudra ucchiṣṭe candramā vāta āhitah z 2 z sann ucchiṣṭe 'saṁś cobhāu mṛtyur vājaṣ prajāpatih | lāukyā ucchiṣṭa āyattā {pr̥cīdr̥cāvṛcīr mayi z 3 z dr̥ḥho dr̥ha sthiro nyo vrahma viśvadr̥co daśa | nābhim iva sarvataḥ cakram ucchiṣṭe devatā āhitah z 4 z ṛk sāma yajur ucchiṣṭa udgītaṣ prastutam sthitam | hiṁkāra ucchiṣṭe madas sāmno meḍuś ca tan mayi z 5 z āindrāgniṁ pāvamānaṁ mahānām nīr mahāvratam | ucchiṣṭe yajñasyāṅgāny antar garbha iva mātari z 6 z rājasūyaṁ vājapeyam agniṣṭomas tato 'dhvaraḥ | arkāśvamedhā ucchiṣṭe jivavarhir madintamaḥ z 7 z agnyādheyam atho dakṣā kāmaprāś chandasā saha | ucchinṇā yajñās sattrāny ucchiṣṭe 'dhi samāhitah z 8 z agnihotraṁ ca śraddhā ca vaṣatkāro vrataṁ tapaḥ | dakṣiṇeṣṭam pūrtaṁ cocchiṣṭe 'dhi samāhitah z 9 z ekarātras trirātras ca sadyahkrīṣ prakrīr ukthyaḥ | otaṁ nihitam ucchiṣṭe yajñasyāṇūni vidyayā z 10 z 1 z

St 3. In pāda d we may have nothing but a distortion of the pāda as in Ś, vraś ca draś cāpi śrīr mayi.

St 4. In pāda b Ś has viśvasrjo.

St 5. In pāda c Ś has svarah for madas, but I believe the latter can stand. In d in defence of meḍuś we can quote meḍavas of KS. 40. 5; but it is in no way sure.

St 10. In pāda a Ś has dvirātraḥ.

## 83

(Ś. 11. 7)

[f193b17] *catūrā*-[18]*trāṣ pañcarātraḥ ṣaḍrātras cobhayas saha ṣoḍaśi saptarātrasyośchiṣṭā ja*-[19]*jñire sarve ya yajñāmṛte hitā z 1 z pratihāro nidhanam viśvaci*-[20]*ś cāticiś ca ya | sāhnātirātrav uśchiṣṭe dvādaśāho pi tan mayi z 2 z* [f194a] *sūnṛtā sinvati kṣemas svadhāujyāmṛtam saha | uśchiṣṭam sarve pratyamca kāmāś kāme*-[2]*na tṛpyanti z 3 z nava bhūmyām samudrasyasyośchiṣṭe ti śrutād ivaḥ ā sūryo tā*-[3]*ny uśchiṣṭe horātre ca tan mayi | upahavyām viśūvantam ye ca yajñā divi śrutah* [4] *bībharti bhartā viśvasyośchiṣṭo janatuṣ pitā z pitā janadar uśchi*-[5]*ṣṭāu sāu pāutraś ca pitāmahaḥ śikṣad viśvasyeśāno ca vṛṣā bhū*-[6]*myām atignayaḥ z 6 z ṛtam satyam tapāu dīkṣās śasamo dharmaś ca karmajaḥ* [7] *bhūta bhaviṣya uśchiṣṭe vīryam lakṣmīr balaṁ bale z samṛddhir oṣākūtiḥ kṣatram* [8] *rāstram ṣaḍ uryaḥ saṁvatsaro dyu*-*śchiṣṭa idātya preṣād grhā haviḥ caturhotāraṣ pri*-[9]*yaś caturdāsyānu naviḍaḥ uśchiṣṭe yajñāhau rātrāś cava paśubandhās ta*-[10]*d iṣṭayaḥ ardhamāsās ca māsās cārtavā ṛtubhis saha uciṣṭe ghoṣi*-[11]*nīr āpa stanayitnu śucin mayi z*

Bm has *tapo* in f194a6; *yajñāho* in 9; and *datubhis* in 10.

Read: *catūrātraṣ pañcarātraḥ ṣaḍrātras cobhayas saha | ṣoḍaśi saptarātraś cocchiṣṭāj jajñire sarve ye yajñā amṛte hitāḥ z 1 z pratiharo nidhanam viśvajie cābhijie ca yaḥ | sāhnātirātrav ucchiṣṭe dvādaśāho 'pi tan mayi z 2 z sūnṛtā saṁnatīḥ kṣemas svadhorjāmṛtam sahaḥ | ucchiṣṭe sarve pratyāñcaḥ kāmāś kāmēnā tṛpyanti z 3 z nava bhūmīs samudrās cocchiṣṭe 'dhi śritā divaḥ | ā sūryo bhāty ucchiṣṭe 'horātre ca tan mayi z 4 z upahavyām viśūvantam ye ca yajñā divi śritāḥ | bībharti bhartā viśvasyocchiṣṭo janituṣ pitā z 5 z pitā janitur ucchiṣṭo 'sāu pāutraś ca pitāmahaḥ | śikṣad viśvasyeśāno 'tho vṛṣā bhūmyām atighnyaḥ z 6 z ṛtam satyam tapo dīkṣā śramo dharmaś ca karma ca | bhūtam bhaviṣyad ucchiṣṭe vīryam lakṣmīr balaṁ bale z 7 z samṛddhir oja ākūtiḥ kṣatram rāstram ṣaḍ uryaḥ | saṁvatsaro 'dhy ucchiṣṭa idā prāiṣā grahā haviḥ z 8 z caturhotāra āpriyaś caturmāsyāni nīviḍaḥ | ucchiṣṭe yajñā hotrāś ca paśubandhās tad iṣṭayaḥ z 9 z ardhamāsās ca māsās cārtavā ṛtubhis saha | ucchiṣṭe ghoṣinīr āpa stanayitnuś śucir mahi z 10 z 2 z*

St 3. In pāda a *asinvatiḥ* does not fit the context.

St 6. In pāda b Ś has *asoḥ* which may be intended here.

St 10. In pāda d Ś has *śrutir*, but *śucir* seems better.

84

(Ś. 11. 7)

[f194a11] śarkarā siktāśmānam oṣadhayo vī-[12]rudhas tṛṇā | abhrāṇi vidyuto varṣam uśchiṣṭe samśrutā śrutā rādhyā prā-[13]pti vyāptis samāpti mahy edhati anyāpatira uśchiṣṭe bhūtir āhitā ni-[14]hitā hitā z yaś ca prāṇāti prāṇena yaś ca paśyati cakṣuṣā uśchiṣṭāj ja-[15]jñire sarve | divi devā adhivīśrutaḥ prāṇāpānāu cakṣuṣ śrotram akṣatis ca [16] yā z devāndevāṣ pitaro manuṣyā gandharvāpsarasā ca ye | ṛg yajus samā-[17]māni śchandāṇsi purāṇam yajuṣā saha z 6 atharvāṅgirasō [18] vrahma sarpapuṇyajanaś ca ye z 8 z ānandaś ca pramodaś cābhimoda- [19]punaś ca ye z 8 z uśchiṣṭāj jajñire sarve divi devā divi śrutah z [20] om divi devā divi śrutah

In line 13 the ms corrects (interlinear) to atyāpatir.

Bm copied the dittography of 16-17 and then deleted the first mā.

Read: śarkarās siktā āsmāna oṣadhayo vīrudhas tṛṇā | abhrāṇi vidyuto varṣam ucchiṣṭe samśritā śritā z 1 z rādhyā prāptir vyāptis samāptir maha edhatuḥ | atyāptir ucchiṣṭe bhūtir āhitā nihitā hitā z 2 z yac ca prāṇāti prāṇena yac ca paśyati cakṣuṣā | ucchiṣṭāj jajñire sarve divi devā diviśritāḥ z 3 z prāṇāpānāu cakṣuṣ śrotram akṣitis ca kṣitis ca yā | ucchiṣṭāj ° ° ° z 4 z devāṣ pitaro manuṣyā gandharvāpsarasā ca ye | ucchiṣṭāj ° ° ° z 5 z ṛcas samāni chandāṇsi purāṇam yajuṣā saha | ucchiṣṭāj ° ° ° z 6 z atharvāṅgirasō vrahma sarpapuṇyajanaś ca ye | ucchiṣṭāj ° ° ° z 7 z ānandaś ca pramodaś cābhimodamudaś ca ye | ucchiṣṭāj jajñire sarve divi devā diviśritāḥ z 8 z 3 z

St 2. In pāda b the ms form edhati might stand, but it seems so like a lectio faciliior that I have followed Ś.

85

(Ś. 11. 8)

[f194a20] anu manyur jāyām āvahat saṅkasya grhā-[f194b]d adhi | kāsam janyaṣ ke varaṣ kāu jyēṣṭhavarō bhavat. tapaś cāivāstām karma jātār maha-[2]ty arṇave | tapo ha jajñe karmaṇas tam te jyēṣṭham upāsata | daśa śākhā a-[3]jāyanta devā devebhyas paraḥ yo vāi tām vidyām nāmataśchādya mahad vate z [4] z 3 z prāṇāpānāu cakṣuṣ śrotram akṣataś ca kṣataś ca yā | vyānodānodā-[5]no vāñ manas te vākūtim ā vaha ajātām dhṛtavo yo dhātā vrhaspatiḥ i-[6]ndrāgnir aśvinā tarhi ki te jyēṣṭham upāsata z 5 z tapaś cāivāstām karma-[7]jāntan mahaty arṇave

| *tapo ha jajñe karmaṇā tan te jyeṣṭham upāsata z 6 z [8] kuta indraṣ kus soma kuto gñir ajāyata | kutas tvaṣṭā sam abhavad dhātā sam a-[9]bhavat kutaḥ z 7 z indrād indra somāt somo gñir agñir ajāyata | tvaṣṭā [10] ha jajñe tvaṣṭudhātā dhātur ajāyata z 8 z etāsam daśa jātā devā [11] devebhyaṣ purāḥ putrebhyo lokam dattvā kasmin te loka āsate | ya to bhūmi-[12]ṣ pūrvāsīd yām addhātaya id viduḥ | ke tasyan devā āsate kasmi-[13]n sādhiśrutaḥ z 4 z*

In the left margin of f194b opposite line 3 is *dyaspa*, correcting *devebhyaṣ*.

Bm has *śākhām* in f194b2; *cakṣu* in 4.

Read: *yan manyur jāyām āvahat saṅkalpasya grhād adhi | ka āsan janyāṣ ke varāṣ ka u jyeṣṭhavarō 'bhavat z 1 z tapaś cāivāstām karma cāntar mahaty arṇave | tapo ha jajñe karmaṇas tat te jyeṣṭham upāsata z 2 z daśa sākam ajāyanta devā devebhyaṣ paraḥ | yo vāi tān vidyān nāmāthā sa vā adya mahad vadet z 3 z prāpāpāṇau cakṣuś śrotram akṣitīś ca kṣitīś ca yā | vyānodāno vān manas te vā ākūtim ā vahan z 4 z ajātā āsann ṛtavo 'tho dhātā vṛhaspatih | indrāgnīś asvinā tarhi kam te jyeṣṭham upāsata z 5 z tapaś cāivāstām karma cāntar mahaty arṇave | tapo ha jajñe karmaṇā tat te jyeṣṭham upāsata z 6 z kuta indraṣ kutas somas kuto 'gñir ajāyata | kutas tvaṣṭā samabhavad dhātā samabhavad kutaḥ z 7 z indrād indras somāt somo agner agñir ajāyata | tvaṣṭā ha jajñe tvaṣṭur dhātā dhātur ajāyata z 8 z ye ta āsan daśa jātā devā devebhyaṣ purā | putrebhyo lokam dattvā kasmin te loka āsate z 9 z yeto bhūmiṣ pūrvāsīd yām addhātaya id viduḥ | ke tasyām devā āsate kasmin sādhiśritā z 10 z 4 z*

St 3. Pāda c is almost *ś 7c*. In b *purā* as in *ś* st 3 and below in st 9 is better.

St 10. Pāda d would be improved by reading *kasminś ca sā°*.

## 86

(*ś*. 11. 8)

[f194b13] *kutaṣ keśāṣ kutas snāvaṣ kuto stīty ābharat. | a-[14]ñgā pārvāṇi majjānam ku māmsam kutābharat. z 1 z yadā keśān a-[15]sthi snāva māsam majjānam ābharat. śarīram kṛtvā [16] pādavat ta lokam anu prāviśam. z 2 z śamsato nā-[17]ma to divā eṣāmbhārāis samabharam. sarvaṁ saṁsṛjya mṛtyum devāḥ | [18] puruṣam āviśam. z śiro hastān atho bāhu jihvām grīvaś ca ke-[19]kaśa prṣṭir majjahye pārśve kas tat samadadhād ṛṣiḥ [20] z 4 z ūrū pād aṣṭhivantāu śronī hastāv atho mu-[f195a]kham. tvacā prāvṛtya tat sarvaṁ dhā samadadhār mayi z 5 z yat taś charīram adadha-[2]t sandhāyā sohitam mayi | yanedam ad virocate*

so smin varṇam ābharat. z 6 z [3] sarve devā upāsikṣan tad ijanād vidhū śatī īśā viśasya yā jāyā sā-[4]smin varṇam ābharat. z 7 z yadā tvaṣṭā vyatrṇāt pita tvaṣṭī ya uttarah gṛham [5] kṛtvā martyam devāṣ puruṣam āviśet. z 8 z svapno vāi tandrīn nirṛtaḥ pāpmā-[6]no nāma devatā | jarā śālityam pālityam śarīram anu prāviśam. z 9 z [7] steyam duṣkṛtam vṛjinam satyam yajño yaśo mahahḥ balaṁ ca kṣatram ojaś ca śarīra-[8]m anu prāviśam. z 10 z anuvā 5 z

Bm has pādavatu in f194b16; kaḥ stat in 19 [possibly the ms intends kas stat]; aṣṭhivanto in 20; yatu in f195a1; mohitam in 2; and uttarah in 4.

Read: kutaḥ keśān kutas snāva kuto 'sthīny ābharat | aṅgā parvāṇi majjānam ko māmsam kuta ābharat z 1 z yadā keśān asthi snāva māmsam majjānam ābharat | śarīram kṛtvā pādavat kaṁ lokam anu prāviśat z 2 z saṁsico nāma te devā ye sambhārāis samabharan | sarvaṁ saṁsrjya martyam devāḥ puruṣam āviśan z 3 z śiro hastān atho bāhū jihvām grīvāś ca kikasāḥ | prṣṭir †majjahye pārśve kas tat sam adadhād ṛṣiḥ z 4 z ūrū pādāv aṣṭhivantāu śroni hastāv atho mukham | tvacā prāvṛtya tat sarvaṁ saṁdhā sam adadhān mayi z 5 z yat tac charīram adadhat sandhayā saṁhitaṁ mayi | yenedam adya rocate ko 'smin varṇam ābharat z 6 z sarve devā upāsikṣan tad ajānād vadhūś satī | īśā vaśasya yā jāyā sāsmiṁ varṇam ābharat z 7 z yadā tvaṣṭā vyatrṇāt pitā tvaṣṭur ya uttarah | gṛham kṛtvā martyam devāḥ puruṣam āviśan z 8 z svapno vāi tandrīr nirṛtiḥ pāpmāno nāma devatāḥ | jarā khālityam pālityam śarīram anu prāviśan z 9 z steyam duṣkṛtam vṛjinam satyam yajño yaśo sahaḥ | balaṁ ca kṣatram ojaś ca śarīram anu prāviśan z 10 z 5 z

St 4. This is 15ab and 14cd in Ś; the next is 14ab and 15cd.

St 5. In pāda d Ś has mahī; in 6b it has mahat. Our mayi gives a queer turn to the meaning.

## 87

(Ś. 11.8)

[f195a8] bhūtiś ca vābhūti-[9]ś ca rātayo rātayaś ca yā | kṣutaś ca sārvas trṣṇāś ca śarīram anu prāviśam. [10] z 1 z nindyaś ca vānindyāś ca yaś ca hartveti neti ca | śarīram śraddhā dakṣi-[11]nāśraddhā cānu prāviśam. z 2 z vidyāś ca vāvidyāś ca yaś ca nṛtya-[12]n upadeśyam. | śarīram sarve prāviśan rthasmāmātho yajuḥ z 3 z [13] ānandānandāś pramado bhīmodamutaś ca ye | haso nariṣṭā nantāna śarīram anu [14] prāviśam. z 4 z ālāpāś ca pralāpāś cabhīlāpalapalāś ca ye | śa-[15]śarīram sarve prāviśann āyujāś prayujo yujah z 5 z prāṇāpānāu [16] cakṣuś śrottrām akṣataś cakṣatiś ca yā | vyānodāno vān manas śarīreṇa tuyante z [17] z 6 z āśiṣaś ca praśiṣaś ca saṁsiṣo viśiṣaś ca yā | cittānu sarve

sañka-[18]lpās śarīram anu prāviśam. z 7 z tvarās ca vāi dhṛtayaś ca iḍāśis sunṛte [19] yadā | śarīram sarve prāviśam nijarīr iṣyādho mṛdhaḥ z 8 z āstrāis ca [20] vāstrāis ca taruṇāś kṛpaṇāis ca yā | guhyāś śukriyā yās sthūlā-[f195b]s tā dhībavatsur asādhayat. z 9 z asthi kṛ\*\*\*\* n\*atoṣṭāpo vadhoyam. [2] rotaś kṛtvājyaṁ devāś puruṣam āviśam. z 10 z

In f195a12 the ms has above sa in sarve the sign nba; and in the right margin opposite the same line stands sañcayam; an asterisk seems to indicate that it refers to ṛthas, so I suspect that it should be sañśayam.

Bm has at the very beginning bhūtiś ca vaḥ; in line 10 it has netiś ca; in 12 ṛcassām°; in 14-15 it wrote the syllable sa twice and then deleted the first; in 18 it has iḍāśis and at the beginning of 19 yada; in f195b1 it shows no lacuna and reads kṛtvā samican tato°.

Read: bhūtiś ca vā abhūtiś ca rātayo 'rātayaś ca yāḥ | kṣudhaś ca sarvās tṛṣṇāś ca śarīram anu prāviśan z 1 z nindyāś ca vā anindyāś ca yaś ca hanteti neti ca | śarīram śraddhā dakṣiṇāśraddhā cānu prāviśan z 2 z vidyāś ca vā avidyāś ca yac tcanṛtyan upadeśyam | śarīram sarve prāviśann ṛcas sāmātho yajuh z 3 z ānandā nandāś pramudo 'bhīmodamudaś ca ye | haso nariṣṭā nṛttāni śarīram anu prāviśan z 4 z ālāpāś ca pralāpāś cābhilāpalapaś ca ye | śarīram sarve prāviśann āyujāś prayujō yujāḥ z 5 z prāṇāpānāu cakṣuś śrotram akṣitiś ca kṣitiś ca yā | vyāno-dānāu vān manāś śarīrena ta iyante z 6 z āśiśaś ca praśiśaś ca sañśiśo viśiśaś ca yāḥ | cittāni sarve sañkalpāś śarīram anu prāviśan z 7 z tvarās ca vāi dhṛtayaś cedāśis sūnṛte ca yā | śarīram sarve prāviśan tñijarī riṣādo mṛdhaḥ z 8 z āśneyiś ca vāsteyiś ca tvarāṇāś kṛpaṇāś ca yāḥ | guhyāś śukrā yās sthūlā āpas tā bibhatsūr asādhayan z 9 z asthi kṛtvā samidham tad aṣṭāpo 'vādhavayan | rotaś kṛtvājyaṁ devāś puruṣam āviśan z 10 z 6 z

St 3. In pāda b ś has yac cānyad °; in c brahma prāviśad.

St 8. This stanza has no parallel; pāda d is doubtful.

## 88

(Ś. 11. 8)

[f195b2] ya āpo yāś ca devatā ya [3] virād vrahmaṇā maha | śarīram vrahma prāviśaś charīre dhi prajāpatī z 1 z [4] sūryaś cakṣur vātaś pranam puruṣasya bhībībhedire | tathāsyāitaram ātmānam de-[5]vāḥ prāyaśchanty agnaye z 2 z tasmād vāi vidvān puruṣam idam vrahmeda ma-[6]nyate | sarvā hy asmin devatā śarīre dhi samīhitā z 3 z yad ībhya sthā-[7]nam aṅgeṣu pitā lokāñ akalpayat. | śarīram sarvā devatā yathāñga-[8]m anu prāviśam. z 4 z aṅgam aṅgam śarīrasya sarve devānu

*prāviśam. [9] pitā hy ebhyaṣ prāyaśchantam lokam apiparājitam. z 5 z tam loka-[10]m aparājitam. sarve devānu prāviśam. prajāpatir yad ābharaś cha-[11]rīram bahudhā hitam. z 6 z anuvā 14 z*

Read: yā āpo yāś ca devatā yā virāḍ vrahmaṇā saha | śārīram vrahma prāviśac charīre 'dhi prajāpatiḥ z 1 z sūryaś cakṣur vātaṣ prāṇam puruṣasya vi bhejire | tathāsyetaram ātmānam devāḥ prāyacchann agnaye z 2 z tasmād vāi vidvān puruṣam idam vrahmeti manyate | sarvā hy asmin devatā śārīre 'dhi samāhitā z 3 z yad ebhya sthānam aṅgeṣu pitā lokam akalpayat | śārīram sarvā devatā yathāṅgam anu prāviśan z 4 z aṅgam-aṅgam śārīrasya sarve devā anu prāviśan | pitā hy ebhyaṣ prāyacchat tam lokam aparājitam z 5 z tam lokam aparājitaṁ sarve devā anu prāviśan | prajāpatir yam ābharaḥ charīram bahudhā hitam z 6 z 7 z

St 3. In pādas cd devatāś and °hitāḥ might rather better.

The last three stanzas have no parallel.

89

(Ś. 11. 1)

[f195b11] *agne jāyā-[12]ssvāditin noditeyam vrahmāudanam pacati putrakāmas saptarṣayo bhūtakṛ-[13]tas te tvā mamthantu prajayā saheyāḥ z 1 z kṛṇuta dhūmam vṛṣa-[14]nas sakhāyo droghāvitā vā tam atsva | ayam agni pṛtanāśāt su-[15]vīro yena devās sahanatāś śatṛn. z 2 z agne janiṣṭhā ma-[16]hate vīyāya vrahmāudanāya paktaye jātavedāḥ saptarṣayo bhūta-[17]kṛta tan te tvājījanam asme rayim sarvavīran ni yaśchatām. z [18] z 3 z samiddho gné samīdhā sámīdhyase víśvādevān yajñi-[19]yān ehā vakṣaḥ tébhyo havyam śrapaye jātavedas svargam lokam adhi rohaye-[20]nam. z 4 z tredhā bhāgo nihato jātavedo devānām pītṛ-[f196a]ṇām utā mārtyānām. vamiśo jānīdhvam vi bhajāmi tam vo yo devānām sāivam pārayāti [2] z 5 z agne sahasvānn abhībhūr abhīrasi nīco nyubja dviśatam svapatnān. | yan mātrā [3] mīyamānā mitāti svajātamś te balidamcaṣ kṛṇotu z 6 z sākam sujātāiṣ paya-[4]sā sehy arbudenam mahate vīryāya | ūrdhvo nākasyādhi roha viṣṭapas svarge loka iti [5] yam vadantam. z 7 z yan mahi prati grhṇātu carma pṛthivyāi devī sumanasyamānā | [6] adhi gaśchayema sukṛtāsu lokam. z 8 z etāu grāvāṇāu sayujā yuñdhi [7] carmaṇi nir bhidy aṁsūn yajamānāya sādhuḥ avatī nṛ jahye pṛdanyavad ūrdhvām [8] prajām ud dharanty aruḥaḥ z 9 z grhāṇā grāvāṇāu sayujā vīru hastā te dē-[9]vā yajñeyā yajñam ayuḥ trayo varā yatamās tvam vṛṇāṣe tās te samṛddhyāir iha rā-[10]dhayāmi z 10 z*

In the left margin of f195b opposite line 15 is ktakru: in the top margin of f196a the ms has ssva with indication that it is a correction



of °taim sva° of line 2; and very close to this is taimsa which probably is a correction of the first correction. At the very top of the margin is poṣaya. In the right margin opposite line 6 is űdhi formed slightly differently from the űdhi at the end of line 6; close by is mam.

Bm has dhūsam in f195b13; havyom in 19; and viṣṭās in f196a4.

Read: agne jāyasvādītir noditeyaṁ vrahmāudanaṁ pacati putrakāmā | saptarṣayo bhūtakṛtas te tvā manthantu prajayā saheha z 1 z kṛṇuta dhūmaṁ vṛṣaṇas sakhayo 'droghāvitā vācam accha | ayaṁ agniṣ pṛtanāṣāt suvīro yena devāso asahanta śātrūn z 2 z agne 'janiṣṭhā mahate vīryāya vrahmāudanāya paktaye jātavedaḥ | saptarṣayo bhūtakṛtas tam te tvājījanann asyāi rayiṁ sarvavīraṁ ni yaccha z 3 z samiddho 'gne samidhā samidhyase viśvādevān yajñīyāni eha vakṣaḥ | tebhyo havyaṁ śrāpayan jātavedas svargaṁ lokam adhi rohayānam z 4 z tredhā bhāgo nihito jātavedo devānāṁ pitṛṇāṁ uta martyānāṁ | aṁśān janīdhvam vi bhajāmi tān vo yo devānāṁ sa evaṁ pārayāti z 5 z agne sahasvān abhibhūr abhīdasi nīco nyubja dviṣatas sapatnān | iyaṁ mātṛā mīyamānā mitā ca sajātāns te ṭbalidameṣaḥ kṛnotu z 6 z sākāṁ sujātāiṣ payasā sahāihy ṭarbudenāṁ mahate vīryāya | űrdhvo nākasyādhi roha viṣṭapaṁ svargo loka iti yaṁ vadanti z 7 z iyaṁ mahī prati grhṇātu carma pṛthivī devī sumanasyamānā | adhi gacchema sukṛtām u lokam z 8 z etāu grāvāṇāu sayujā yuñdhi carmaṇi nir bhindhy aṁśūn yajamānāya sādhu | avaghnatī ni jahi ye pṛtanyava űrdhvāṁ prajāṁ uddharanty udūha z 9 z grhāṇa grāvāṇāu sayujā vīra hasta ā te devā yajñīyā yajñam aguḥ | trayo varā yatamāns tvaṁ vṛṇīṣe tās te samrddhir iha rādhyāmi z 10 z 1 z

St 1. In pāda a Ś has nāthiteyam, but I believe the ms reading is possible.

St 5. In pāda c the ms reading vānsān does not seem possible.

St 6. In pāda d Ś has balihṛtaḥ.

St 9. In pāda d Ś has udbharanty, which might well be given here.

## 90

### (Ś. 11. 1)

[f196a10] upasvade druye śīdatā yūyaṁ vi vacyadhvam yajñeyāsasnu- [11]ṣī śrīyā | samānān atu sarvās chyāmadhaspadaṁ dviṣatas mādhyama z 1 z [12] yantu dhītir mam u te janitram grhṇātu tvāṁ aditiṣ śūra-putrām | parā puniṣyavaṁ pr-[13]tanyavo smi rayiṁ sarvavīraṁ ni yaśchāt. z 2 z parihi nāri punar ehi kṣipram a-[14]pām apān tvā go adya rikṣad bharāya | tāsāṁ grhṇitā yatamā yajñīyāsaṁ [15] vibhajya dhī-ritarā hvayita z 3 z yo mā kur yoṣitaś śumbhamānā uttiṣṭha nā [16] ṛtavas saṁ bharasva | sapatnavanyā prajayā prajāpatyā tvā kaṁ yajñas prati

kumbham [17] grbhāya z 4 z urjo bhāgo nihato yat surāvo ṛṣi pramrtāpā harāitā | [18] ayaṁ yajño nāthavid u gātadit prajāvid ugras paśumad vīravid vo stu z 5 z [19] agne carur yajñīyas tvāddhy arikṣas śucis tapīṣṭha tapasā tapānam. āṛṣayā [f196b] dāivābhisaṁhanya bhāgam imet tapīṣṭha ṛtubhis tapantu z 6 z śuddhāpo yoṣito [2] yajñeyā yamāpas carasiva sarpantu śubhrā | dadat prajāṁ bahulān āśūn me paktāuda-[3] nasya sukr̥tāseti lokam. z 7 z vrāhmaṇā śuddhā utpūtā ghr̥tena momasyāṁśa-[4] vas taṇḍulā yajñīyā ime | apa praviśyatu prati ghr̥nātur vaś carur imāṁ paktiā sukr̥-[5] trāṁ eti lokam. z 8 z abhyāvarcasva prajāyā sahāināṁ pratyāṁ evaṁ devatābhi-[6] s sahādhībhis svargo lokam abhisamvihināṁ ādityo deva parame vyoma z 9 z muru-[7] ṣ prasva mahatā mahimnā sahasrapṛṣṭhas sukr̥tasya loke | pitāmahāṣ pitara-[8] ṣ prato-pacāham paktvā pañcadaśas te smi z 10 z

Bm has utiṣṭha in f196a15 and grhāya in 17: it has imetup° in f196b1; bahulāmn in 2; tāṁgulā in 4 and pitāmahā in 7.

Read: upaśvase druvaye sīdatā yūyam vi vicyadhvaṁ yajñīyāsas tuṣāih | śriyā samānān ati sarvānt syāmāhaspadam dviśatas pādayema z 1 z iyaṁ te dhītir idam u te janitram ghr̥nātu tvām aditiś śūraputrā | parā punīhi ya imāṁ pṛtanyavo 'syāi rayim sarvavīraṁ ni yaccha z 2 z parehi nāri punar ehi kṣipram apām tvā goṣṭho adhy arukṣad bharāya | tāsām ghr̥nītād yatamā yajñīyā asan vibhājya dhīritarā ḥhvayīta z 3 z emā agur yoṣitāś śumbhamānā ut tiṣṭha nāri tavasaṁ bharasva | supatnī patyā prajāyā prajāvatyā tvāgan yajñaṣ prati kumbham grbhāya z 4 z ūrjo bhāgo nihato yaś purā vā ṛṣiprabhṛtāpa ā bharāitāḥ | ayaṁ yajño nāthavid gātuvit prajāvid ugras paśumad vīravid vo 'stu z 5 z agne carur yajñīyas tvāddhy arukṣac chucis tapīṣṭhas tapasā tapānam | āṛṣeyā dāivā abhi saṁhatya bhāgam ime tapīṣṭhā ṛtubhis tapantu z 6 z śuddhā āpo yoṣito yajñīyā imā āpas carum iva sarpantu śubhrah | dadan prajāṁ bahulāṁ paśūn me paktāudanasya sukr̥tām eti lokam z 7 z vrahmaṇā śuddhā uta pūtā ghr̥tena somasyāṁśavas taṇḍulā yajñīyā ime | apaś pra viśata prati ghr̥nātu vaś carur imāṁ paktvā sukr̥tām eti lokam z 8 z abhyavartasva prajāyā sahāināṁ pratyāññ enām devatābhis sahāidhi | svargaṁ lokam abhisamvahāināṁ āditya devā parame vyoman z 9 z uruṣ prathasva mahatā mahimnā sahasrapṛṣṭhas sukr̥tasya loke | pitāmahāṣ pitaraṣ prajopajāham paktvā pañcadaśas te 'smi z 10 z 2 z

St 2. In pāda d the ms gives asmāi as in 89. 3d, which may make the change to asyāi a little less sure.

St 3. In pāda d we might consider hvayeta, but it is less probable than jahītāt as in Ś.

St 6. In pāda c Ś has saṁgatya, but saṁhatya is good.

St 10. The preponderance of ms authority in Ś seems to point to paktā in d; but our ms is clear and paktvā is not impossible.

## 91

(Ś. 11. 1)

[f196b8] sahasraprṣṭhaś śatadhāro akṣa-[9]to vrahmāudano devayānas  
 svargaḥ amūś tvā dadhāmi prajayā rṣayāno ba-[10]lihārāya mṛlatām  
 mahyam eva z 1 z ud ehi vediṁ prajayā vardhayenaṁ [11] nudasva rakṣaś  
 pratiran dhehy enam. paśyā samānān atu sarvām śchāmādhaspadaṁ  
 dviṣa-[12]tas sādāyema z 2 z rtena tvaṣṭā manaso hiteyaṁ vrāhmāuda-  
 nasya nihatā [13] vedir agre āśadhriyaṁ suddhām avi dhehi nāri  
 mantrodanaṁ mādāya dāivānām. z 3 z [14] aditer hastām srucam etām  
 dvitīyām saptarṣayo bhūtākṛto yām akr̥nvan. sā gā-[15]trāṇi vidīṣy  
 odanasya dravyarcebhyaṁ adhy enaṁ cinotu z 4 z śrutan tvā havir upa  
 [16] sīdantu devā anusrupyāgne punar enam prasrpyas somena pūto  
 jāthare sīda vrāhma-[17]nā ārṣayas ta marṣaṁ prāśītārāḥ z 5 z somo  
 rājan savajñānam ā vapāibhyo vrā-[18]hmaṇā yatame tvopa sīdām.  
 rṣiṇām rṣayas tapaso dhi jātā vrāhmāudane su-[19]havā johavimi z 6 z  
 iyam āpo madhumatī ghr̥taścyuto vrāhmaṇā haste-[f197a]śu prapratha-  
 śchādayāmi | yatkāme dim abhiśiñcāmi coham indro marutvān sthādhitād  
 i-[2]daṁ me z 7 z idaṁ me jyotir anṛtaṁ hiraṇmayāṁ paktaṁ kṣettrāt  
 kāmādhugā ma eṣā | idaṁ [3] dhanam ni dadhe vrahmaṇeṣu kṛṇve  
 panthām pitṛsu yat svargaḥ z 8 z agnau tvaṣṭāgā vapi [4] jātavedasi  
 paraś kambukān upa madhvayetaṁ. | yataṁ śvaśrūmu gararājan sva  
 bhāgam atho [5] vidma nikṛtē bhāgadheyam. z 9 z śyāmyataś pacata  
 yeti svanvatas svargaṁ lokam a-[6]dhi rohayenam. yena rohāt paramāt  
 padyayasva yaḥ z 10 z anu 3 z

The ms corrects āśadhriyam in f196b13 to āśaddhyam; and in the top margin of f197a daho stands over coham of line 1.

Bm has staddhām in f196b13; prasyapyas in 16; °tārāḥ and vapāityo in 17; doham in f197a1; maktam in 2.

Read: sahasraprṣṭhaś śatadhāro akṣato vrahmāudano devayānas svargaḥ  
 | amūś ta ā dadhāmi prajayā rṣayāinān balihārāya mṛdatām mahyam  
 eva z 1 z ud ehi vediṁ prajayā vardhayāinām nudasva rakṣaś prataram  
 dhehy enām | śriyā samānān ati sarvāt syāmādhaspadaṁ dviṣataś  
 pādāyema z 2 z rtena tvaṣṭā manaso hiteyaṁ vrahmāudanasya nihitā  
 vedir agre | āśadhriṁ suddhām ava dhehy nāri | mantrāudanaṁ sādāya  
 dāivānām z 3 z aditer hastām srucam etām dvitīyām saptarṣayo bhūtākṛto  
 yām akr̥nvan | sā gātrāṇi vidīṣy odanasya darvir vedyām adhy enaṁ  
 cinotu z 4 z śrtam tvā havir upa sīdantu devā anusrupyāgneḥ punar enān  
 pra sarpa | somena pūto jāthare sīda vrahmaṇām ārṣeṣyās te mā riṣan prā-  
 śītārāḥ z 5 z somo rājan samjñānaṁ ā vapāibhyo 'vrāhmaṇā yatame  
 tvopasīdān | rṣiṇ ārṣeṣyāns tapaso 'dhi jātān vrahmāudane suhavā johavīmi

z 6 z idam apo madhumatīr ghṛtaścuto vrahmaṇām hasteṣu prapṛthak  
sādayāmi | yatkāma idam abhiṣiñcāmi vo 'ham indro marutvān sa dadād  
idam me z 7 z idam me jyotir amṛtam hiraṇmayam pakvam kṣetrāt  
kāmadughā ma eṣā | idam dhauam ni dadhe vrāhmaṇeṣu kṛṇve panthām  
pitṛṣu yaḥ svargaḥ z 8 z agnāu tuṣān ā vāpa jātavedasi paraś kambūkān  
upa mṛddhy etān | etaṁ śūsruma gr̥harājasya bhāgam atho vidma nirṛter  
bhāgadheyam z 9 z śrāmyataś pacata eti sunvatas svargam lokam adhiroha-  
yānam | yena rohāt param āpadya yad vāya <uttamam nākam paramam  
vyoma> z 10 z 3 z

St 3. For aṇśadhrīm see Whitney's Translation.

St 6. At the beginning of b Ś has subrahmaṇā and in its 32b has  
abrāhmaṇā.

St 10. Pāda d is supplied from Ś.

92

(Ś. 11. 1)

[f197a6] babhrer adhva-[?]ryū mukham etad va mṛdhi jyāya lokam  
kṛṇuhi prajānan. | ghṛtamna gātrān sarvā [8] vi mṛdhi kṛṇve panthām  
pitṛṣu yat svargaḥ z 1 z babhra rakṣa sumatim ā vapāibhyas suvrāhma-  
[9]nā yatame tvapasidāt. puriṣiṇaś prathamānaś purastān ānāriṣayas te  
mā ri-[10]śam prāsitārah z 2 z ārṣeṣeṣu ni dadho nuda tvā nānā rṣayām  
apy astv atra | agnir me [11] guptvā marutaś ca sarve viśve devā abhi  
rakṣanti panthām. z 3 z yajñam dūhānam [12] sadam at pramiṇam  
mānsam dhenuṁ sadanam rayiṇām. prajāmṛtatvam u u dīrgha-[13]m  
āyu rāyaś ca poṣam upa tvā sadema z 4 z rṣabho si svarga rṣinārṣeyān  
ga-[14]ścha | sukr̥tāl loka sīda tan nāu samkṛtam. z 5 z samātanuṣvān  
sampsy agne pṛtha-[15]ś kalpe devayānām | yebhis sukr̥tāir anu  
prajñeṣṭhamssa yajñe nāke tiṣṭhantam adhi sa [16] saptaraśmāu z 6 z  
yena deva jyotiṣā dyām udāyam vrahmāudanam paktvā sukr̥tasya lo-  
[17]kam. tam tvā pacāmi jyotiṣām jyotir uttamam sa nas tad dhehi  
sukr̥tām u loka z 7 z [18] z a 4 z

Between lines 7 and 8 of f197a the ms is defaced in a small spot but  
the writing is only slightly injured.

Bm has babhre and svabrāhma in f197a8.

Read: babhrer adhvaro mukham etad vi mṛddhy ājyāya lokam kṛṇuhi  
prajānan | ghṛtena gātrānu sarvā vi mṛddhi kṛṇve panthām pitṛṣu yaḥ  
svargaḥ z 1 z babhre rakṣas sumatim ā vapāibhyas suvrāhmaṇā yatame  
tvopasidān | puriṣiṇaś prathamānaś purastād ārṣeyās te mā riṣan prāsi-  
tārah z 2 z ārṣeṣeṣu ni dadha odana tvā nānārṣeyānām, apy asty atra |  
agnir me guptvā marutaś ca sarve viśve devā abhi rakṣanti paktam z 3 z

yajñam duhānam sadam it prapīnam pumānsam dhenuṁ sadanam  
rayīṇām | prajāmr̥tatvam uta dīrgham āyū rayaś ca poṣam upa tvā  
sadema z 4 z ṛṣabho 'si svarga ṛṣīn āṛṣeyān gaścha | sukr̥tām loka sīda  
tan nāu samkr̥tam z 5 z samātanuṣvānusaṁprayāhy agne pathas kalpaya  
devayānān | ebhis sukr̥tāir anu prageṣma yajñam nāke tiṣṭhantam adhi  
saptaraśmāu z 6 z yena devā jyotiṣā dyām udāyan vrahmāudanam paktvā  
sukr̥tasya lokam | taṁ tvā pacāmi jyotiṣām jyotir uttamam sa nas tad  
dhehi sukr̥tām u loka z 7 z 4 z

St 2. In pāda a Ś has samadam and in b avrāhmaṇā; see above under 91. 6.

St 3. In pāda c Ś has goptā: in d it has pakvam at the end, for which panthām might be a miswriting.

St 7. The last two pādas here have no parallel.

## 93

[f197a18] *prācī tvā diśo nir vapāmi śatadhāram apakṣudham. sa*  
*paktārvas sukr̥tām* [19] *yatra loko yatra ṛṣayaḥ prathamajāḥ purāṇāḥ*  
*z 1 z sarvatras sarvatra nir vapāmi-*[20] *ty anuṣaṅgaḥ z punaruktiḥ z*  
*dakṣiṇāyāi tvā z 2 z prācī tvā 3 z udīcī* [21] *tvā z 4 z dhruvāyāi tvā*  
*z 5 z ūrdhvāyāi tvā diśi z 6 z diśe ni dive tvā ni* [f197b] *śi z 7 z ānta-*  
*rikṣāya tvā ni diśi z 8 z pṛthivībhyas tvā ni diśi z 9 z paśūbhyā-*[2] *s tvā*  
*ni diśi | z 10 z anuvā 5 z*

Read: *prācyāi tvā diśe nir vapāmi śatadhāram apakṣudham | sa*  
*pakvārohas sukr̥tām yatra loko yatra ṛṣayaḥ prathamajāḥ purāṇāḥ z 1 z*  
*dakṣiṇāyāi tvā diśe ° ° ° z 2 z prācīyāi tvā diśe ° ° ° z 3 z*  
*udīcyāi tvā diśe ° ° ° z 4 z dhruvāyāi tvā diśe ° ° ° z 5 z*  
*ūrdhvāyāi tvā diśe ° ° ° z 6 z dive tvā nir ° ° ° z 7 z ānta-*  
*rikṣāya tvā nir ° ° ° z 8 z pṛthivībhyas tvā nir ° ° ° z 9 z*  
*paśubhyas tvā nir vapāmi śatadhāram apakṣudham | sa pakvārohas*  
*sukr̥tām yatra loko yatra ṛṣayaḥ prathamajāḥ purāṇāḥ z 10 z 5 z*

This is somewhat similar to the end of Ś 12. 3.

## 94

[f197b2] *manuṣebhyas tvā ni diśi z 1 z pītṛbhyas tvā ni* [3] *diśi z 2 z*  
*ṛṣibhyas tvā ni diśi z 3 z āṛṣebhyas tvā ni diśi z 4 z āṅgirābhyas tvā*  
*[4] ni² z 5 z atharvadyas tvā ni² z 6 z vanaspalebhyas tvā² z 7 z anu 6 z*

Bm does not have the superposed numerals at the end of 5, 6, and 7: it has °vabhyas in 6; and at the end of 7 tvarī anuvākaḥ 6.

Read: *manuṣebhyas tvā nir vapāmi śatadhāram apakṣudham | sa*  
*pakvārohas sukr̥tām yatra loko yatra ṛṣayaḥ prathamajāḥ purāṇāḥ z 1 z*

pitṛbhyas tvā nir ° ° ° z 2 z ṛṣibhyas tvā nir ° ° ° z 3 z  
 āṛṣebhyas tvā nir ° ° ° z 4 z aṅgirobhyas tvā nir ° ° ° z 5 z  
 atharvabhyas tvā nir ° ° ° z 6 z vanaspatibhyas tvā nir vapāmi  
 śatadhāram apakṣudham | sa pakvārohas sukr̥tām yatra loko yatra ṛṣayaḥ  
 prathamajāḥ purāṇāḥ z 7 z 6 z

## 95

[f197b4] *virudbhyas tvā z 1 z* [5] *uṣadhībhyas tvā z 2 z ṛtubhyas tvā*  
*z 3 z ārtavebhyas tvā ni z 4 z lokebhyas tvā z 5 z lo-* [6] *kānan tvādhyakṣe-*  
*bhyo ni z 6 z devebhyas tyā ni 7 z dāivebhyas tvā ni z 8 z sarvābhyas tvā*  
*de-* [7] *vatābhyo nir vapāmi śatadhāram apakṣudham. z 9 z sa panthāras*  
*sukṛtām ya lo-* [8] *ko yatra ṛṣayaḥ prathamajāḥ pu\*\*\*āḥ z 10 z pha 7 z*

Between lines 8 and 9 the ms has peeled, causing the lacuna indicated.

Bm omits the numeral 1; it has paktār° in 7; and no lacuna in 8.

Read: *virudbhyas tvā nir vapāmi śatadhāram apakṣudham | sa pakvā-*  
*rohas sukr̥tām yatra loko yatra ṛṣayaḥ prathamajāḥ purāṇāḥ z 1 z oṣa-*  
*dhībhyas tvā nir ° ° z 2 z ṛtubhyas tvā nir ° ° z 3 z ārtavebhyas*  
*tvā nir ° ° z 4 z lokebhyas tvā nir ° ° z 5 z lokānām tvādhyakṣe-*  
*bhyo nir ° ° z 6 z devebhyas tvā nir ° ° z 7 z dāivebhyas tvā*  
*nir ° ° z 8 z sarvābhyas tvā devatābhyo nir vapāmi śatadhāram*  
*apakṣudham | sa pakvārohas sukr̥tām yatra loko yatra ṛṣayaḥ prathamajāḥ*  
*purāṇāḥ z 9 z 7 z*

## 96

[f197b8] *pumān pumso adhi tiṣṭha ca-* [9] *rma na te śiṣṇam pradahāj*  
*jātavedāḥ bhavāt tamtrīṇim apy apsarāsū z 1 z mahatī dyāvā-* [10] *pr̥thivī*  
*antarikṣam idam mahat. | mahan mahimnā sarvāṅga yas tvā pacaty*  
*odanā* [11] *z 2 z sapṭāidam sūryābhṛtas sapta puṣkariṇīr uta | sapṭāu*  
*sahasram gandharvā yas tvā* [12] *pacaty odanā z 3 z yadhā tāiṣām*  
*udagātasīd devā hotāra ṛtvijas sarvāṅgam* [13] *yatrāudanam satyenāgre*  
*samarayam. z 4 z sapta ṛṣayo bhūtakṛta ṛṣayaḥ sādhyā-* [14] *ś ca ye |*  
*te vāi sarvāṅgam odanam śraddhayāgre samīrayan. z 5 z yas sarvāṅgam*  
*pa-* [15] *pacati vrahmaṇam ca na hiṁsati | tasmāi jyotiṣmantam lokam*  
*yamo rājābhīrakṣati* [16] *z 6 z tam sarvāṅgam ghr̥tapliṣṭham divimātram*  
*devasamhitan nidatsvām uttaraśevadhim. [17] tam tam vrahmābhi-*  
*rakṣatu z 7 z tasyodanasyodanam antarikṣam dyāuḥ pr̥ṣṭham diśas pārśve*  
*[18] sūryācandramasāv akṣam ṛtavo dantūḥ pavamānaḥ prāṇo āṅgirasō*  
*rūpam. z 8 z* [19] *anuvā 15 z*

Bm has te in f197a9; sūryabhūtas in 11; ca nda in 15; °hitam in 16; and dyāu in 17.

Read: *pumān pumso adhi tiṣṭha carma na te śiṣṇam pra dahāj*  
*jātavedāḥ | bhavāt tamtrīṇim apy apsarāsu z 1 z mahatī dyāvāpr̥thivī*

antarikṣam idam mahat | mahān mahimnā sarvāṅgo yas tvā pacaty odana  
 z 2 z saptedaṁ sūryā ābhṛtās sapta puṣkariṇīr uta | sapta sahasraṁ  
 gandharvā yas tvā pacaty odana z 3 z yathā teṣāṁ udgātāsīd devā hotāra  
 ṛtvijaḥ | sarvāṅgaṁ yatrāudanaṁ satyenāgre samīrayan z 4 z sapta  
 ṛsayo bhūtakṛta ṛsayas sādhyāś ca ye | te vāi sarvāṅgam odanaṁ śrad-  
 dhayāgre samīrayan z 5 z yas sarvāṅgam pacati vrahmāṇaṁ ca na hiṁsati  
 | tasmāi jyotiṣmantam lokam yamo rājābhi rakṣati z 6 z tam sarvāṅgaṁ  
 ghṛtapṛṣṭhaṁ divimātraṁ devasaṁhitam | †nidatsvām uttaraśevadhiṁ  
 tam te vrahmābhi rakṣatu z 7 z tasyāudanasodaram antarikṣaṁ dyāuṣ  
 pṛṣṭhaṁ diśas pārśve sūryācandramasāv akṣyāv ṛtavo dantāḥ pavamānaḥ  
 pṛāṇo āṅgirasō rūpam z 8 z anu 15 z

St 1. Pāda a is Ś 12. 3. 1a, but the rest has no parallel.

97

(Ś. 9. 5)

[f197b19] a nāittam ā rabhasva sukr̥tāl lokam api gaśchatu prajānan.  
 | ti-[20]ntvā tamāṁsi bahudhā vipasyaṁ ajo nākam ā kramatām tṛtīyam.  
 z 1 z [f198a] pra pado denigada duṣcaritām yaś cacāru śuddhaś śaphāir  
 ā kramatām prajānan. te jyotiṣma-[2]ntam sukr̥tāślokaṁ īpsam tṛtīye  
 nāke adhi vikramasva z 2 z anu ścha syāmena kṛtvā-[3]cam etām viśasvī  
 yathā pravy asanā mā saṁsthāḥ mābhi druvas paraśuḥ kalpayenaṁ sukr̥-  
 [4]tām madhye adhi viśvayemam. z 3 z bhūmyām bhūmim adhi dhā-  
 rayāmi ma śiṅcodakām a-[5]bhi dhehy enam. z pary ādhattāgninā  
 śamitāras srucō gaśchatu sukr̥tām yatra lokaḥ z 4 z [6] ut krāmātuḥ pari  
 cer u dhattās taptā caror adhi nākam tṛtīyam. | agner agnir api sambabhū-  
 [7]yathā jyotiṣmāñ aścha sukr̥tām yatra lokaḥ z 5 z pañcāudanaḥ pañ-  
 cadhā vi kramasvā-[8]t krośyamāṇa pañca jyotiṁṣi | ījānānām sukr̥tām  
 prehi madhyaṁ jyotiṣmantam abhi lokam [9] jayāsmāi z 6 z ajam  
 evāgnim ajam aj jyotir āhur ajam vrahmaṇe jīyatā deya-[10]m ā u |  
 ajas tvamāsy apa hantu dūram asmil loke śraddhadānena tuḥ z 7 z etad  
 a-[11]davo jyotiḥ pīlaras tṛtīyam pañcodanaṁ vrahmaṇe jam dadāti |  
 ajas tamāsy apa ha-[12]nti dūram pañcodano vrahmaṇe dīyamānaḥ z 8 z  
 pañcadano vrahmaṇe dīyamano ā-[13]jo nāka pañca tām tṛtīyam.  
 vicakramānās sukr̥tasya loke svar jotiṣā tamo [14] apa hanti dūram.  
 z 9 z ajā kramasva sukr̥tām yatra loka śalabho ni datto ati [15] durgāṇy  
 eṣaḥ pañcāudano vrahmaṇe dīyamāno viśvarūpā kāmanughāsy ekā z [16]  
 z 10 z

In the left margin of f198a the ms has de correcting the first word of line 11.

Bm has nāitum in f197a19; danig° in f198a1; pañco° in 5, and also twice in 12; °svā kro° in 7-8; jyoti in 11.

Read: ā nayāitam ā rabhasva sukr̥tām lokam api gacchatu prajānan | tīrtvā tamāṁsi bahudhā vipaśyann ajo nākam ā kramatām tṛtīyam z 1 z pra pado nenigdhi duścariṭam yac cacāra śuddhāis śaphāir ā kramatām prajānan | jyotiṣmantam sukr̥tām lokam ipsan tṛtīye nāke adhi vi kramasva z 2 z anu chya śyāmena tvacam etām †viśasvī yathāparv asinā mā maṁsthāh | mābhi druhaṣ paruṣaṣ kalpayāinaṁ sukr̥tām madhye adhi vi śrayemam z 3 z bhūmyām tvā bhūmim adhi dhārayāmy ā siñco-dakam abhi dhehy enam | pary ādhattāgninā samitāraś śṛto gacchatu sukr̥tām yatra lokaḥ z 4 z ut krāmātaṣ pari ced uddhatas taptāc caror adhi nākam tṛtīyam | agner agnir api sambabhūvitha jyotiṣmān gaccha sukr̥tām yatra lokaḥ z 5 z pañcāudanaṣ pañcadhā vi kramasvākraṁsya-mānaṣ pañca jyotīṁsi | ijanānām sukr̥tām prehi madhyam jyotiṣmantam abhi lokam jayāsmān z 6 z ajam evāgnim ajam u jyotir āhur ajam vrahmaṇe jivatā deyam āhuh | ajas tamāṁsy apa hantu dūram asmiṁl loke śraddadhānena dattaḥ z 7 z etad vo jyotiṣ pitaras tṛtīyam pañcāu-danam vrahmaṇe †jam dadāti | ajas tamāṁsy apa hantu dūram pañcāu-dano vrahmaṇe dīyamānaḥ z 8 z pañcāudano vrahmaṇe dīyamāno ajo nākam pra kramatām tṛtīyam | vicakramānaṣ sukr̥tasya loke svar jyotiṣā tamo apa hantu dūram z 9 z ajā kramasva sukr̥tām yatra lokas śalabho na catto ati durgāny eṣaḥ | pañcāudano vrahmaṇe dīyamāno viśvarūpā kāmudughāsy ekā z 10 z 1 z

St 1. This is Ś 1ab and 3cd.

St 2. Pāda c has no parallel except 1a of the next hymn.

St 3. In pāda b Ś has viśastar; perhaps that is intended here.

St 4. For pāda a see Ppp 5. 40. 3b and 14. 3. 9b.

St 5. In pāda a uddhatas is uncertain and little better than the reading of Ś.

The correspondences between Ś. 9. 5 and the hymns here are varied and at times not close.

## 98

### (Ś. 9. 5)

[f198a16] pra jyotiṣmantam sukr̥tām lokam ipsam pañcāudanam vrahmaṇe jam dadāti z [17] sa vyāpo niṣy abhi lokam jayāsmo śivo smabhyam prati grhyate dhi z 1 z ajas tri-[18]nāke tridive ripra tiṣṭhite sukr̥tām loke dyadivānsam dadāti | pañcāudano vrā-[19]hmaṇe dīya-mānas sa dhātāram tṛptyā tarpayāmi z 2 z ajo hy agner ajaniṣṭa śo-[20]kād vipro viprasya sahaso vayodhāt. hutam iṣṭam abhipūrtam vaśaḥkr̥tam vaṁ devā rtu-[21]śaṣ kalpayantu z 3 z amūtam vāso dadhyād



*dhiraṇyam api dakṣiṇā | tathā lokā-[f198b]n samāpnuyād ye divyā ye  
ca pārthivāḥ z 4 z etās tvā dadhārās chamayanti viśvatā-[2]s sāmā devīr  
ghṛtaprṣṭhā madhuścutaḥ stabhāne prthivīm divam sadasva nāke tiṣṭhāsy  
a-[3]dhi saptaraśmāu z 5 z prṣṭhā prthivyā iti catasraḥ pañcāudanaḥ  
pañcabhir aṅgulī-[4]bhir dravyoddhara pañca cāudanam etam. prācīm  
diśam dakṣiṇām prācīm udicīm dhruvām ū-[5]rdhvām diśam ā kra-  
masva z 10 z*

Bm has jayāsse and ssabhyam in f198a17; sasāpnu° in f198b1; pacādanam in 3; and cāuranam in 4.

Read: jyotiṣmantam sukṛtām lokam īpsan pañcāudanaḥ vrahmaṇe  
'jaṁ dadāti | sa vyāpto neṣy abhi lokam jayāsmāi śivo 'smabhyam prati-  
grhīta edhi z 1 z ajas trināke tridive tripṣṭhe sukṛtām loke dadivānsam  
dadhāti | pañcāudano vrahmaṇe dīyamānas sa dhātaram trīptya tarpayāsi  
z 2 z ajo hy agner ajanīṣṭa śokād vipro viprasya sahaso vayodhāḥ | hutam  
iṣṭam abhipūrtaḥ vaṣaṭkṛtaḥ tvaṁ devā rtuṣaḥ kalpayantu z 3 z amotaḥ  
vāso dadhyād dhiraṇyam api dakṣiṇām | tathā lokān samāpnuyād ye  
divyā ye pārthivāḥ z 4 z etās tvā dhārās samayanti viśvatas somyā devīr  
ghṛtaprṣṭhā madhuścutaḥ | stabhāna prthivīm divam sadasva nāke  
tiṣṭhāsy adhi saptaraśmāu z 5 z prṣṭhāt prthivyā aham antarikṣam āruham  
antarikṣād divam aruham | divo nākasya prṣṭhāt svar jyotir agām aham  
z 6 z ajo 'sy aja svargo 'si tvayā lokam aṅgirasas prajānan | tam  
lokam anu jñeṣma z 7 z yena vā sahasram vahasī yena vā sarvavedasam |  
tenemaḥ yajñam no vaha svar deveṣu gantave z 8 z ajam ca pacata pañca  
cāudanaḥ | ajam pañcāudanaḥ paktvā devalokān samānaśuḥ z 9 z pañcāu-  
danam pañcabhir aṅgulibhir darvyoddhara pañca cāudanam etam | prācīm  
diśam dakṣiṇām prācīm udicīm dhruvām ūrdhvām diśam ā kramasva  
z 10 z 2 z

St 2. In pāda a the edited text agrees with Ś, but it would be possible to read pra tiṣṭhate. To read tarpayāti in d would improve the meaning.

St 3. At the beginning of d vāmaḥ would suit well.

St 6. This and the next three are repeated from Ppp 3. 38. 8–11: st 6 is Ś 4. 14. 3, the others parallel Ś 9. 5. 16, 17, and 37a.

St 10. For this cf. Ś 4. 14. 7.

## 99

(Ś. 9. 5)

[f198b5] prācyām diśi śiro jasya dehi dakṣiṇāyām di-[6]śi dakṣiṇan  
dehi pārśvam. prācīyām diśi bhasatam asya dhehy udīcyām diśy uttare  
[7] dhehi pārśvam. z 1 z ajasyānekam ūrdhvāyām diśi dhehi pājasyam  
dhruvāyām. [8] antarikṣa madhyato madhyamasya padbhyaś caturbhya

*prati tiṣṭha dikṣu z 2 z śrutam ekaṁ śru-[9]tayā prorṇuhi tvacā sarvāir  
aṅgāis sambhṛtaṁ viśvarūpam. sa uttiṣṭha prehi nākam utta-[10]mam  
padbhyaś ca prati tiṣṭha dikṣu z 3 z sarvā diśas samvidānā sadhrīcī  
a-[11]syūntardeśāḥ prati gr̥hṇantu tejasam. tās te rakṣantu tava tubhyam  
etaṁ tābhyo juho-[12]mi haviṣā ghṛtena z 4 z ye vrāhmaṇe niśadhe yasti  
dikṣu yā vi-[13]puruṣoja | nānām ajasya | sarvaṁ tad agne sukṛtasya  
loke jānītān nas saṅga-[14]mane pathīnām. z 5 z ajaṣ pañcāudano  
vyakramata tasyor ayyam abhavad u-[15]daram antarikṣam. dyāus te  
pr̥ṣṭhām diśas pārśve z 6 z diśas cātidi-[16]śas ca śṛṅge satyaṁ cartuṇ  
ca cakṣuṣī viśvarūpam śraddhā prāṇo virāṭ puraḥ z 7 z [17] eṣa vā aparī-  
mito yajño yad adaṣ pañcāudanaḥ nir apyayaṁ bhrātṛvyaṁ dahati  
[18] bharaty ātmanā parāsyāt priyo bhrātṛvyo bhavati z 8 z*

Bm has cartuṇs in line 16 and bhrātṛvyaṁ in 17.

Read: prācyām diśi śiro 'jasya dhehi dakṣiṇāyām diśi dakṣiṇam dhehi  
pārśvam | prācyām diśi bhasadam asya dhehy udīcyām diśy uttaram  
dhehi pārśvam z 1 z ajasyānukam ūrdhvāyām diśi dhehi pājasyam  
dhruvāyām diśi dhehi | antarikṣe madhyato madhyam asya padbhiś  
caturbhiḥ prati tiṣṭha dikṣu z 2 z śrutam ekaṁ śrutayā prorṇuhi tvacā  
sarvāir aṅgāis sambhṛtaṁ viśvarūpam | sa uttiṣṭha prehi nākam uttaram  
padbhiś caturbhiḥ prati tiṣṭha dikṣu z 3 z sarvā diśas samvidānās sadhrīcīs  
sāntardeśāḥ prati gr̥hṇantu tejasam | te rakṣantu tava tubhyam etaṁ  
tābhyo juhomi haviṣā ghṛtena z 4 z yaṁ vrāhmaṇe nidadhe yaṁ ca dikṣu  
yā vipruṣa odanānām ajasya | sarvaṁ tad agne sukṛtasya loke jānītān  
nas saṅgamane pathīnām z 5 z ajaṣ pañcāudano vy akramata tasyora iyam  
abhavat | udaram antarikṣam dyāus te pr̥ṣṭhām diśas pārśve z 6 z diśas  
cātidiśas ca śṛṅge satyaṁ ca ṛtam ca cakṣuṣī viśvarūpam śraddhā prāṇo  
virāṭ paruḥ z 7 z eṣa vā aparimito yajño yad ajas pañcāudanaḥ | nir  
apriyam bhrātṛvyaṁ dahati bharaty ātmanā | parāsyati yo bhrātṛvyo  
bhavati z 8 z 3 z

St 1. This and the next two are Ś 4. 14. 7cd-9: some restorations are made from Ś.

St 6. This seems to need further emendation.

St 8. The last clause here is given as found in the next hymn st 5 [no. 7 in the ms], and also st 12; in the latter the ms reads as here.

## 100

### (Ś. 9. 5)

[f198b18] nāsyāsthīni bhīndyām [19] na magno nirdahe z 1 z sarvāñi  
samādāye | idam idam praveśaye z 2 z [20] idam idam asyaṁ rūpam  
tenedaṁ saṅgameti | svadhām ūrjam akṣatīm maho smāi du-[21]he |

ya evaṁ viduṣo jaṁ pañcāudanaṁ dadāti z 3 z indrāya bhāgaṁ śamitā [f199a] kṛnotvaṁ yajñā yajñapatiś ca mūriḥ yo no dveṣaṁ tanutāṁ dravasvāriṣṭāvīrā yajamā-[2]nāś ca sarve z 4 z pañca lokāḥ pañcartavaḥ pañca sruṣu vṛṣanoti | ya evaṁ vi-[3]duse ajāṁ pañcāudanaṁ dadāti z 5 z yo vāyantaṁ itṛataṁ veda | āyatīm eva [4] priyasya bhrātṛvyasya śriyaṁ ādatte z 6 z bhavaty ātmanā parāsyati yo bhrā-[5]tṛvyo bhavati va saṁyantaṁ iti saṁvayantīm eva z 7 z [6] vāi bhavantaṁ iti bhavantaṁ eva | vāti abhibhavataṁ iti abhibhavantīm eva | vā [7] vavā udyantaṁ iti ubhyatīm eva z 8 z vāi mūrdhānam iti mūrdhnīm eva z 9 z [8] yo vāi sarvaṁ itṛataṁ veda | sarvaṁ evāsyā priyasya bhrātṛvyasya śriyaṁ ādatte bhavaty ā-[9]tmanā parāsyāt priyo bhrātṛvyo bhavati z 10 z yāvanty asya lomāni vrahmāstṛ-[10]nāti vedyām. tāvatīr asva dhārā samudras-yevākṣataḥ z 11 z duhām kṣīraṁ [11] bhavatu sarpir ebhyas svarā bhūtvopatiṣṭhāt surāpām. madho vārām adhipebhyo duhā-[12]d oja nāke tiṣṭhatu modamānaḥ z 4 z

In the top margin of f199a there is a correction sū over camūriḥ of line 1; and in the left margin opposite the interspace between lines 10 and 11 is mbha, but what it is intended to correct is not clear to me.

Bm has pañcāudanaṁ in f198b21; caśūriḥ in f199a1; udyatīm in 7; and bhevalu in 11.

Read: nāsyāsthīni bhindyān na majjño nirdahet | sarvāni samādā-yedam idam praveṣayet z 1 z idam idam asya rūpaṁ tenedaṁ saṅgamayati | svadhām ūrjam akṣitīm maho 'smāi duhe ya evaṁ viduṣo 'jaṁ pañcāudanaṁ dadāti z 2 z indrāya bhāgaṁ śamitā kṛnotu yajñam yajñapatiś ca sūriḥ | ye no dveṣanty anu tān dravasvāriṣṭā vīrā yajamānāś ca sarve z 3 z pañca lokāḥ pañcartavaḥ pañca sruṣu vi sanoti | ya evaṁ viduṣe ajāṁ pañcaudanaṁ dadāti z 4 z yo vā āyantaṁ ity ṛtuṁ veda | āyatīm evā-priyasya bhrātṛvyasya śriyaṁ ādatte bhavaty ātmanā | parāsyati yo bhrātṛvyo bhavati z 5 z yo vāi saṁyantaṁ ity ṛtuṁ veda | saṁyatīm evāpriyasya ° ° ° bhavati z 6 z yo vāi bhavantaṁ ity ṛtuṁ veda | bhavantīm evāpriyasya ° ° ° bhavati z 7 z yo vā atibhavantaṁ ity ṛtuṁ veda | atibhavantīm evāpriyasya ° ° ° bhavati z 8 z yo vā abhibhavantaṁ ity ṛtuṁ veda | abhibhavatīm evāpriyasya ° ° ° bhavati z 9 z yo vā udyantīm ity ṛtuṁ veda | udyatīm evāpriyasya ° ° ° bhavati z 10 z yo vāi mūrdhānam ity ṛtuṁ veda | mūrdhnīm evāpriyasya ° ° ° bhavati z 11 z yo vāi sarvaṁ ity ṛtuṁ veda | sarvām evāpriyasya bhātṛvyasya śriyaṁ ādatte bhavaty ātmanā | parāsyati yo bhrātṛvyo bhavati z 12 z yāvanty asya lomāni vrahmāstṛṇoti vedyām | tāvatīr asya dhārās samudrasyevākṣatāḥ z 13 z duhām kṣīraṁ bhavatu sarpir ebhyas svarād bhūtvopatiṣṭhat surāpam | madhor dhārām adhi-pebhyo duhād ojo nāke tiṣṭhatu modamānaḥ z 14 z 4 z

St 2. In the last clause viduṣe as in st 4 might be better.

St 4. This has no parallel.

St 11. In this stanza mūrdhānam and mūrdhnīm are probably corrupt.

St 13. This and the next stanza have no parallel.

## 101

(Ś. 10. 8)

[f199a12] *ṣkambheneme viṣkambhite bhyo dyāuś ca bhūmi-*[13]*ś ca*  
*tiṣṭhataḥ skambhāidaṁ sarvaṁ ātmānva te tat prāṇaṁ nirvicīyayam.*  
*z 1* [14] *ekacakraṁ vartata ekanemi sahasrākṣaṁ pra-*[15]*mado ni*  
*paścāt. | ardheṇa viśvaṁ bhuvanaṁ jajāna etasyārdhaṁ kim u tasya*  
[16] *ketuḥ z 2 z pañcavāhi vahaty agram asva prṣṭhaya yuktvaṇ anu-*  
[17]*saṁvahananti | ayātam asva dadṛśe na yātum paraṁ ne-*[18]*dīyo varaṁ*  
*davīyaḥ z 3 z idaṁ savitur vya jānīhi ṣaḍ ya-*[19]*mo ka eva ca | yasminn*  
*ihā patyūm iśchanta ya eṣā eca z 4 z trīṣu bilaś cama ūrdhvaṇudhnyo*  
*smin yaśo nihitaṁ viśvarūpam. | atrāsata* [f199b] *ṛṣayas sapta sākaṁ*  
*ye asya gopā mahato babhūvuḥ z 5 z tisro ha prajātyāya-*[2]*s āya ny*  
*anyārkam abhito viśantaḥ | vrhanna tastho rajaso vīmānaṁ harito*  
*harinīr ā* [3] *viveśa z z oṁ harito harinīr ā viveśa z 6 z oṁ dvādaśa*  
*pradiśa-*[4]*ś cakvasetaṁ trīṇi nabhyāni kava u taś ciketa | tatrāhatās*  
*trīṇi śatāni śaṅkava-*[5]*ś prṣṭis ca kelā vicācalā ye | anantaṁ yatataṁ*  
*purutrānantavantavanyā sama-*[6]*kte | te nākapālāś carati prajānaṁ*  
*vidvān bhūtaṁ yadi bhavyamasya z 1 z* [7] *āvisvaṇ nihitaṁ guhā jaraṁ*  
*nāpa mahat padam. tatrāidaṁ sarvaṁ arṣi\*-*[8]*setat prāṇaṁ vimiṣṭiya*  
*yat. ūrdhvaṁ bharaṁtad udakaṁ kumbhenāivoda-*[9]*hāryam. paśyantu*  
*sarve cakṣuṣā na sarve manasā viduḥ z 5 z*

The bark is slightly chipped at the end of f199b7 but the reading is sure as given.

Bm has pāṇam in 199a13; °madī no in 15; anva at the end of 16; śaṅkava in 4-5 of 199b; and °tavaśya at the end of 6.

Read: *skambheneme viṣkabhite dyāuś ca bhūmiś ca tiṣṭhataḥ | skambha idaṁ sarvaṁ ātmanvad yat prāṇaṁ nimiṣac ca yat z 1 z ekacakraṁ vartata ekanemi sahasrākṣaraṁ pra puro ni paścāt | ardheṇa viśvaṁ bhuvanaṁ jajāna yad asyārdhaṁ kim u tasya ketuḥ z 2 z pañcavāhī vahaty agram asya prṣṭhaya yuktā anusaṁvahananti | ayātam asya dadṛśe na yātaṁ paraṁ nedīyo 'varaṁ davīyaḥ z 3 z idaṁ savitar vi jānīhi ṣaḍ yamā eka ekajaḥ | asmin hāpitvam icchante ya eṣā eka ekajaḥ z 4 z †trīṣu bilaś camasa ūrdhvaḥ budhnaś tasmin yaśo nihitaṁ viśvarūpam | atrāsata ṛṣayas sapta sākaṁ ye asya gopā mahato babhūvuḥ z 5 z tisro*

ha prajā atyāyam āyan ny anyā arkam abhito 'viśanta | vṛhan ha tasthāu  
 rajaso vimāno hariṭo hariṇīr ā viveśa z 6 z dvādaśa pradhayaś cakram  
 ekaṁ trīṇi nabhyāni ka u tac ciketa | tatrāhatās trīṇi śatāni śaṅkavaś  
 śaṣṭiś ca khilā avicācalā ye z 7 z anantain vitataṁ purutrānantam antavac  
 cā samakte | te nākapālaś carati prajānan vidvān bhūtam uta bhavyam  
 asya z 8 z āvis san nihitaṁ guhā jaran nāma mahat padam | tatrāidaṁ  
 sarvam ārpitam ejat prāṇan nimiṣac ca yat z 9 z ūrdhvaṁ bharantam  
 udakaṁ kumbhenevodaḥāryam | paśyanti sarve cakṣuṣā na sarve manasā  
 viduḥ z 10 z 5 z

St 2. In pāda d ka u tac ciketa might be considered: cf. 7b.

St 5. In pāda a tredhābilaś is possible.

## 102

(Ś. 10. 8)

[f199b9] ūnāt pū-[10]rnam udajati pūrṇād ūnam udīcyate | kavis  
 tad vrahmahā veda yatas tvat pari-[11]riṣicyate z 1 z prajāpatiś carāti  
 gārbhe antār dṛṣyamāno bahudhā prajā-[12]yate | ardhenedam pari  
 babhūva viśvam etasyārdham kim u taj jajāna | yad ejati [13] carati  
 yaś ca tiṣṭhaty aprāṇa prāṇam nimiṣac tiṣṭhat. udvādhāra prthivīm  
 [14] dyām utāmum tat sambhūya bhavaty āikam iva z 4 z yaś purastābh  
 yujyate yota pa-[15]ta paścād yā viśvato yujyate yota sarvataḥ yayā  
 yajñas trāyate pañktān tvā pr-[16]śchāmi katimā s\*\*\*\*m. z yadas sūrya  
 udety astam yatra [17] jigīṣati | ud eva manye haṁ jyeṣṭham tato  
 nāsyeti kiñ cana | satyenordhva-[18]s tapati vrahmaṇārvān iṭha paśyati  
 | prāṇena triṇ prāṇati yasmim jyeṣṭha-[19]m adhi śrutam. | yo vāi te  
 vidyād araṇi yābhyān nir madhyate vasu sa vidvā-[20]haṁ jyeṣṭha  
 manyeta sa vidyā vrahmaṇam mahat. apād agne samabharat so gre  
 a-[f200a]sur ābhavat. catuṣpād abhūtvā bhogyas sarvapādatta bhojanam.  
 z 5 z bhogyo bhavad atho nnam atta-[2]d bahuḥ yo devam uttarāvartam  
 apāsate sanātanam. z 6 z sanātanam etam āhur utā-[3]bhyaś śraś punan-  
 navaḥ ahorātre pra jāyete anyo anya rūpayoḥ z 7 z

In the middle of f199b16 the birch-bark has a small lacuna but Bn does not; it reads sarcām: at the beginning of 19 there seems to have been a lacuna due to a crack, but in the lower margin "madhisrutam" appears in a hand very like the regular hand of the birch-bark, and over the crack another hand has written in "madhiśru": in Bm the first hand left the same lacuna and another hand wrote in "madhiśrutam." Above nāsyeti of f199b17 is an interlinear correction pya. In the left margin of f200a opposite line 3 is dyā correcting the first sign of that line.

In f199b11-12 Bm has vahudhā prajāpate; in 14 purustād; in 18 °ārvā iya and trij.

Read: ūnāt pūrṇam udajati pūrṇād ūnam udījate | kavis tad vrahmanā veda yatas tat pariśicyate z 1 z prajāpatīś carati garbhe antar adṛśyamāno bahudhā pra jāyate | ardhenedaṁ paribabhūva viśvaṁ yad asyārdhaṁ kim u taj jajāna z 2 z yad ejati carati yac ca tiṣṭhaty aprāṇat prāṇan nimīśac ca tiṣṭhat | tad dādhāra pṛthivīm dyām utāmuṁ tat sambhūya bhavaty ekam eva z 3 z yā purustād yujyate yota paścād yā viśvato yujyate yota sarvataḥ | yayā yajñas tāyate prāṇ tam tvā prechāmi katamā sa ṛcām z 4 z yatas sūrya udeत्य astam yatra jigīṣati | tad eva manye 'haṁ jyeṣṭhaṁ tato nāpy eti kiṁ cana z 5 z satyenordhvas tapati vrahmanārīvāṁ itthā paśyati | prāṇena tiryāṁ prāṇati yasmiṁ jyeṣṭham adhi śritam z 6 z yo vāi te vidyād araṇi yābhyāṁ nirmathyate vasu | sa vidvān jyeṣṭhaṁ manyeta sa vidyād vrahmaṇaṁ mahat z 7 z apād agre samabhavat so 'gre svar ābharat | catuspād bhūtvā bhogyas sarvam ādatta bhojanam z 8 z bhogyo bhavad atho 'nnam adad bahu | yo devam uttarāvantam upāsātāi sanātanam z 9 z sanātanam etam āhur utādyā syāt punarṇavaḥ | ahorātre pra jāyete anyo anyasya rūpayoḥ z 10 z 6 z

St 8. It seems far better in ab to adopt the reading of Ś.

103

(Ś. 10. 8)

[f200a3] śataṁ sahasram ayutam [4] nirvudham asaṅkhyeyaṁ sam asmin nivīṣtam. | utasyāgnim divi paśyateva tasmād devo rocate [5] agha bhavat. āraḡramātraṁ dadṛśa utāikaṁ nāiva dṛśyate | ataś pariṣvajiyase deva-[6]tā sā mamu priyāyaṁ kalyāṇy ajārā martyasyāmṛtā grhe | tasmāi kṛtā se sa ya-[7]ś cakāra tadā rasaḥ tvaṁ strī tvaṁ pumān asi tvaṁ kumāry uta vā kumāraḥ tvaṁ jirṇo [8] daṇḍena mañjasi tvaṁ jātāṁ bhavasi viśvatomukhaḥ uteva jyeṣṭhota vā kaniṣṭhotāiśa bhrā-[9]tota vā pitāiśaḥ eko devo manasi praviṣṭaś pūrvo jātas sa u garbho antaḥ anenety e-[10]jati sarvam asmin viśvarūpāṇi payād ṛtasya | sa pumān pumso janaṁ bhr̥tena sarvā-[11]d antām gaśchatu tiṣṭhany eva | madhyan divo nihitaś pṛśniraśmād vicakramācoṭharaja [12] sapanyantāu sa viśvābhir abhicaṣṭe śacibhir antarāśardham aparaṁ ca ketum. | ye a-[13]rvāḡ uta vā purāṇe vedaṁ vidvāṅsam abhito vadanti | ādityam eva te pari va-[14]danti sarva agni dvitīya trivṛtaṁ ca haṅsam. ekām ṛcām sam indhate dvādaśa-[15]bhir agnibhiḥ tasyām āpaś tasyām gāvas tasyām oṣadhayaś śrutāḥ sapta suparṇā [16] upadhāvanti bāṇam any-ṣṭubhā sambhṛtaṁ vāyum etam. | tam ātaram vitatan tantum ā [17] uta sa naś punāt salilasya pṛṣṭhe | sapta ṛṣayaś pratihitāś śarīre sa ranmanti

[18] *sadam apramādam. | saptāpas saptāu lokam iyus tatra jāgratāu svapnajāu mantra*-[19]*sadāu ca devāu z 7 z anuvā 16 z*

In the right margin of f200a opposite lines 12 and 13 stands āśivacanaḥ: stt 7 and 8 are accented in the ms.

Bm has etat in 16; nuḥ in 17; and lokas in 18.

Read: śataṁ sahasram ayutaṁ nyarbudam asaṅkhyeyaṁ svam asmin niviṣtam | tad asya ghnanti vipaśyata eva tasmād devo rocate ṭagha bhavan z 1 z ārāgramātraṁ dadṛśa utāikaṁ nāiva dṛśyate | ataḥ pariṣvi-jīyasī devatā sā mama priyā z 2 z iyaṁ kalyāṇy ajarā martyasyāmṛtā gr̥he | tasmāi kṛtā śāye sa yaś cakāra tadāra saḥ z 3 z tvaṁ strī tvaṁ pumān asi tvaṁ kumāry uta vā kumāraḥ | tvaṁ jīrṇo daṇḍena vañcasi tvaṁ jāto bhavasi viśvatomukhaḥ z 4 z utāiśāṁ jyeṣṭho uta vā kaniṣṭha utāiśāṁ bhrātota vā pitāiśāṁ | eko ha devo manasi praviṣṭas pūrvo jātas sa u garbhe antaḥ z 5 z anenāity ejati sarvam asmin viśvarūpāṇy upayād ṛtasya | sa pumān puiṣo ṭjanaṁ bhr̥tenaḥ sarvād antāṁ gacchatu ṭtiṣṭhanyeva z 6 z madhyaṁ divo nihitaḥ pṛṣṇiraśmān vi cakramājo rajan sapatnān | tān sa viśvābhir abhicaste śacibhir antarāśardham aparaṁ ca ketum z 7 z ye arvāṇ madhya uta vā purāṇaṁ vedaṁ vidvāṁsam abhito vadanti | ādityam eva te pari vadanti sarve agniṁ dvitīyaṁ trivṛtaṁ ca haṁsam z 8 z ekām ṛcaṁ sam indhate dvādaśabhir agnibhiḥ tasyāṁ āpas tasyāṁ gāvas tasyāṁ oṣadhayaś śrītaḥ z 9 z sapta suparṇā upadhāvanti bāṇam anuṣṭubhā sambhṛtaṁ vāyum etam | tam ātaran vitataṁ tantum otaṁ sa naḥ punāt salilasya pṛṣṭhe z 10 z sapta ṛṣayaḥ pratihitās śarīre saṁ ramanti sadam apramādam | saptāpas svapato lokam iyus tatra jāgratāu svapnajāu satrasadāu ca devāu z 11 z 7 z anu 16 z

Stanzas 6, 7, 9, and 10 have no parallels: st 11 appears also VS 34. 55 and N 12. 37, and with considerable variation in JB 2. 27.

In st 11d VS and N have jāgrto asvap°; it may be that we should read here jāgratāv asvap°.

## 104

(Ś. 11. 2)

[f200a19] *bhāvāśarāu mṛlāta mābhi yātaṁ pá*-[20]*śupāti bhūtapati nāmo vām | prātikītam āyatām sā ví srāṣṭum mā no hinsi*-[21]*ṣṭam dvīpādo mā catuṣpadaḥ śuné kṛṣṭé mā śarīrāṇi kṛtram aṛiklavebhyo gīddhre*-[22]*bhyo yé ca kṛṣṇā aviśyāvaḥ mákṣikāś paśupati váyaṁsi te viśase mā viśyā*-[f200b]*nta z 2 z krandāyati prāṇāyate yāś ca te bhava ropāya namas te rugra kṛṇvas saha z [2] srāksāmantyā z 3 z purastāt te namaḥ mukhāna te paśupate yāni cikṣūṁsi [3] te nāmaḥ tvácé rūpāya sandṛṣe praticīnāya te nāmaḥ āṅgabhyodārāyā jihvā*-[4]*yāsyāya ca | dadbhyo gandhāya te namaḥ z 6 z astrā nīlāsikhaṇḍīne sa*-[5]*hasrākṣeṇa*

vājinā | rudrēnādhvagaghātīnā tēné mā māmārāmasi | sā [6] no bhavaṣ pāri vṛṇaktu viśvata apāivāgniṣ pari vṛṇakta no bhāva | mā no a-[7]bhi mostu namovas tasmāi | catunnamo ṣṭakṛtvo bhavāya | daśakṛtvāpa-[8]ś paśupate namas te taveme pañca paśavo vibhaktā gāvo śvāṣ puruṣāṁ dajāva-[9]yaḥ tava catasraṣ pradiśas teva dyāus tavedam ugrorvy antarikṣan tavedam sarvam ā-[10]tmanvad yad ejaḥ adhi bhūmyām z 1 z

In the top margin of f200b over the beginning of line 1 is danta, and over the latter part of line 1 is drakṛ correcting rugra.

Bm has kṛsnā in f200a22; °martyā in f200b2; °yāmyāya and °khaṇḍite in 4; samarāmasi in 5; caturnn° in 7.

Read: bhavāśarvāu mṛḍataṁ mābhi yātaṁ paśupati bhūtapatī namo vām | pratihitam āyatām mā vi srāṣtām mā no hiṁsiṣtām dvipado mā catuṣpadaḥ z 1 z śune kroṣtre mā śarīrāṇi kartam ariklavebhyo grddhre-bhyo ye ca kṛṣṇā aviśyavaḥ | makṣikās te paśupate vayāṁsi te viśase mā vidanta z 2 z krandāya te prāṇāya te yās ca te bhava ropayaḥ | namas te rudra kṛṇmas sahasrākṣāmartya z 3 z purastāt te namaḥ kṛṇma uttarād adharād uta | abhivargād divas pary antarikṣāya te namaḥ z 4 z mukhāya te paśupate yāni cakṣūṁsi te namaḥ | tvace rūpāya sandṛṣe pratīcīnāya te namaḥ z 5 z aṅgebhya udarāya jihvāya āsyāya ca | dadhmo gandhāya te namaḥ z 6 z astrā nīlasikhaṇḍena sahasrākṣena vājinā | rudrēnādhva-gaghātīnā tena mā samarāmasi z 7 z sa no bhavaṣ pari vṛṇaktu viśvata āpa ivāgniṣ pari vṛṇaktu no bhava | mā no abhi māṁsta namo astv asmāi z 8 z caturnamo 'ṣṭakṛtvo bhavāya daśa kṛtvā paśupate namas te | taveme pañca paśavo vibhaktā gāvo 'śvaṣ puruṣā ajāvayaḥ z 9 z tava catasraṣ pradiśas tava dyāus tavedam ugrorv antarikṣam | tavedam sarvam ātmanvad yad ejaḥ adhi bhūmyām z 10 z 1

St 2. In pāda d viśase seems possible as a derivative of vi-śas; for vidanta the ms reading viśyanta looks toward viśanta.

## 105

## (Ś. 11. 2)

[f200b10] uruṣ koṣo vasudhānas tarāyam yasmi-[11]nn imā viśvā bhuvanāny antaḥ sa no mṛṣaṣ paśupati namas te paraḥ kraṣṭā-[12]ro bhībhāsmānā paro yantv apahr̥dor akeśyāḥ z 2 z dhanun tibharṣi ha-[13]ritam hiranyayam sahasraghni satavadham śikhaṇḍyam. rudrasyeṣuc carati devahetiṣ tasmāi namo [14] yatamasyām dviśītaḥ yo bhiyāto nilayate tvām ugra nṛcakṛṣadhi | paścād adū-[15]prakṣetum viddhasya pratitīyava bhavārudrāu sayujā samvidhānāv ubhā ugrāu caratāu vī-[16]ryāya | tayor bhūmim antarikṣam svar dyāus tābhyaṁ namo bhava-matyāya kṛṇva | namas te tv ā-[17]yate namo astu parāyate | namas te



*prāṇa tiṣṭhata āsīnāyota te namaḥ z 5 z [18] nāmas sāyaṁ nāmas prātān  
nāmo rātryā nāmo divā | bhavāya ca sarvāya cobhābhyām a-[19]karan  
namaḥ | sahasrākṣam atipaśyaṁ purastād rurum asyantam bahudhā  
vipaścitam. | [20] mopānāma jihvāyeyuvānam. z 7 z śyāvāsyām kṛṣṇam  
asitam vṛṇantam [21] bhīmo ratham keśinaḥ pārayantam. | pūrve prati-  
yuvo namo astv asmāi z 8 z [22] mā no bhi srā matyaṁ devahitam. |  
mā na kṣudha paśupate namas te nyatrāsmakṣivyaṁ [201a] śākhām  
viduraḥ mā no hiṁsīr adhi vrūhi pari ṇo vṛndhi mā kṛdha | mā tvayā  
sama-[2]rāmāyi z 2 z*

On f200b the left margin corrects the beginning of line 20 to sopā.

Bm has °kṣetvaṁ in f200b15; °kṣapati° in 19; and sā tvayā in f201a1.

Read: *uruṣ koṣo vasudhānas tavāyaṁ yasminn imā viśvā bhuvanāny  
antaḥ | sa no mṛḍaś pasupate namas te paraḥ kroṣṭāro 'bhībhaś śvānaḥ  
paro yantv †apahr̥dor akeśyāḥ z 1 z dhanur bibharṣi haritam hiranyayaṁ  
sahasraghniṁ śatavadhaṁ śikhāṇḍin | rudrasyeśuś carati devahetis tasyai  
namo yatamasyām diśitaḥ z 2 z yō 'bhiyāto nilayate tvām ugra nicikīṛṣati  
| paścād anuprayuṅkṣe taṁ viddhasya †pratitīyava z 3 z bhavārudrāu  
sayujā samvidānāv ubhā ugrāu carato vīryāya | taylor bhūmir antarikṣam  
svar dyāus tābhyām namo bhavamatyāya kṛṇvan z 4 z namas te 'stv āyate  
namo astu parāyate | namas te prāṇa tiṣṭhata āsīnāyota te namaḥ z 5 z  
namas sāyaṁ namaḥ prātān namo rātryā namo divā | bhavāya ca śarvāya  
cobhābhyām akaram namaḥ z 6 z sahasrākṣam atipaśyaṁ purastād rudraṁ  
asyantam bahudhā vipaścitam | mopārāma jihvāyeyamānam z 7 z śyā-  
vāsvām kṛṣṇam asitam mṛṇantam bhīmaṁ ratham keśinaḥ pādayantam |  
pūrve pratīmo namo astv asmāi z 8 z mā no 'bhi srā matyaṁ devahitam  
mā naḥ kṛdhaś paśupate namas te | anyatrāsmad divyām śākhām vi-  
dhūnu z 9 z mā no hiṁsīr abhi vrūhi pari ṇo vṛndhi mā kṛdha | mā tvayā  
samarāmāsi z 10 z 2 z*

St 1. In pāda d Ś has agharudo for which our apahr̥dor may be only a corruption.

St 3. At the end of d Ś has padanīr iva: again Ppp may intend no variant.

St 4. Pāda d yields a meaning, but there may be a corruption in it.

## 106

### (Ś. 11. 2)

[f201a2] *mā no śveśu goṣu puruṣeṣu mā kṛdho no ajāviṣu | anyatrogra  
vi-[3]vartayat priyā rūpāṇām prajāṁ jahi | yasya takmā kāsikā hetir  
ekāśvasye-[4]va vṛṣaṇaḥ krandayati abhipūrvam nintrayete namova stv  
asmāi z 3 z yas ti-[5]ṣṭhati viśvabhṛto antarikṣe yajvanaḥ pramṛṇam*

devapīyūṁ | tasmāi namo diśibhiś śa-[6]kvarībhis tubhyam āraṇyaś  
 paśavo mṛtyā vane hitās tubhyaṁ vayāṁsi śakunāś patatri-[7]ṇāḥ  
 tavekṣaṁ paśupate psv antas tubhyaṁ kṣaranti divyāpo vṛdhe | śimśu-  
 mārā jagarā-[8]ś puriṣayā jagā masyā rajasā yebhyo asyasi | na te dūraṁ  
 nu pariṣṭhātsṭhi te bha-[9]va sadyaś śavān paripaśyasi bhūmim. | pūr-  
 vasyā dhaṁsy uttarasmin samudre mā no rudra taksa-[10]nā mā viṣeṇa  
 | mā nas saṁ srād divyānāgninānyatrāssad vidyataṁ pātayetām. [11]  
 bhavo devo bhava īse prthivyā bhavāpaś prā urv antarikṣam. | tasya vā  
 prāpa duśchunā [12] kā caneḥa | bhava rājan yajamānāya mṛḍa paśūnā  
 hi paśupatir babhūtha | [13] ye śraddhadhā-[14]yadi santi devā yati  
 catuṣpade dvipade yasya mṛḍa | mā no mahāntavitā mā [15] no arbhakām  
 mā na kṣiyanta utā mā no akṣata | mā no hiṁsī-[16]ś pitāraṁ mōta  
 mātāraṁ svān tanno rudrā mā riṣo naḥ | rudrasyelakāra ebhyo sāusū-  
 [17]ktagirebhyaḥ idaṁ sahasyāibhyaś śrībhyo karan namaḥ namas te  
 ghoṣiṇibhyo namas te śinī-[18]bhyāḥ namasmamṛṇjatibhyo namo namas  
 svastebhyāḥ z 3 z

In the right hand margin opposite the interspace between lines 8 and 9 is madhyasthavā, with indication that it corrects sadyassavā at the beginning of line 9; above the dhy in the marginal correction is maṁ. An interlinear correction nā corrects vā of line 11; another seems to indicate that mṛḍa upa° is to be read in 12; and in 13 another corrects to śradda°; and yet another corrects to svatebhyāḥ in 18.

Bm has taksā in line 3; °bhiś ca° at the end of 5; vana in 6; rāvaṇ in 12; in 14 devā was written and then changed to devaḥ; edyo in 16.

Read: mā no 'śveṣu goṣu puruṣeṣu mā gṛdho no ajāviṣu | anyatrogra  
 vi vartaya piyārūṇām prajāṁ jahi z 1 z yasya takmā kāsikā hetir ekam  
 aśvasyeva vṛṣaṇaś kranda eti | abhipūrvām nirṇayate namo astv asmāi  
 z 2 z yas tiṣṭhati viṣṭabhito antarikṣe 'yajvanaś pramṛṇan devapiyūn |  
 tasmāi namo daśabhiś śakvarībhiḥ z 3 z tubhyam āraṇyaś paśavo mṛtyā  
 vane hitās tubhyaṁ vayāṁsi śakunāś patatriṇāḥ | tava yakṣaṁ paśupate  
 'psv antas tubhyaṁ kṣaranti divyā āpo vṛdhe z 4 z śimśumārā ajagarāś  
 purikayā jaśā matsyā rajasā yebhyo asyasi | na te dūraṁ na pariṣṭhāsti  
 te bhava sadyas sarvām pari paśyasi bhūmim z 5 z purvasmād dhaṁsy  
 uttarasmin samudre mā no rudra takmanā na viṣeṇa | mā nas saṁ srā  
 divyenāgninānyatrāsmad vidyutām pātayaitām z 6 z bhavo divo bhava īse  
 prthivyā bhava ā papra urv antarikṣam | tasya na prāpa duchunā kā  
 caneḥa z 7 z bhava rājan yajamānāya mṛḍa paśūnām hi paśupatir  
 babhūtha | yaś śraddhadhāti santi devā iti catuṣpade dvipade asya mṛḍa  
 z 8 z mā no mahāntam uta mā no arbhakām mā na ukṣantam uta mā na  
 ukṣitam | mā no hiṁsīś pitāraṁ mōta mātāraṁ ca svām tanvaṁ rudra  
 mā rīriṣo naḥ z 9 z rudrasyailabajārebhyo 'saṁsūktagirebhyāḥ | idaṁ

mahāsyebhyaḥ śvabhyo 'karaṁ namaḥ z 10 z namas te ghoṣiṇībhyo namas te keśiṇībhyah | namas sambhuñjatībhyo namo namaskṛtābhyah z 11 z 3 z

St 4. In pāda a Ś has mṛgā which is better.

St 5. In pāda a purīṣyā might be considered.

St 9. For this see also RV 1. 114. 7 and others.

St 11. In pāda d °kṛtābhyah is needed in spite of the reading of the ms.

## 107

(Ś. 10. 10)

[f201a17] namas te jāyamānāyāi jā-[18]tāyā uta te namaḥ bālebhyaś śaphebhyo rūpāyāghnya te namaḥ yo vidyāt sapta [19] prapata sapta vedaś parāvata śīro yajñasyāham vedaś somo cāsyāṁ vicakṣaṇam. [20] yayā dyāur yayā prthivī yayā gopitā himā | vaśāṁ sahasradhārāṁ vra-[f201b]vrahmaṇāśchā vadāmāsi | śataṁ kāmśāś śataṁ dogdhārāś śataṁ goptāro adhi prṣṭhe sya ye [2] devās tasya prāṇanti ta evaśāṁ vidur ekadhā yajñapatirākṣirāt svadhā prā-[3]nā mahilokāḥ vṛśā parjanyaapatnī devāṁ asyetu vrahmaṇā | anu tvāgni prā-[4]viśad anu somo vaśe tvā yudhas te bhadre parjanyo vidyutas te stanā vaśe | apas taṁ [5] vukṣe prathamā ūrvarā parāparā vaśe | tṛtīyāṁ rāṣṭhāṁ dhukṣe annaṁ kṣīraṁ vaśi [6] tvam yad ādityāir hūyamānopādīṣṭha ṛtāvari | indras sahasraṁ pātre soman tvā [7] pāhy ad vaśe | yad urdhūcīndramāirādvrṣabho hvayata | tasmāt te vṛtrahā payah [8] kṣīraṁ kṛdho bharad vaśe z 4 z

In the right margin opposite line 19 is daso correcting vedaś somo.

Bm has vaśā in line 3, and °mādīṣṭha in 6.

Read: namas te jāyamānāyāi jātāyā uta te namaḥ | bālebhyaś śaphebhyo rūpāyāghnye te namaḥ z 1 z yo vidyāt sapta pravatas sapta veda parāvataḥ | <śīro yajñasya yo vidyāt sa vaśāṁ prati grhṇīyāt z 2 z vedāham sapta pravatas sapta veda parāvataḥ | > śīro yajñasyāham veda somam cāsyāṁ vicakṣaṇam z 3 z yayā dyāur yayā prthivī yayāpo gupitā imāḥ | vaśāṁ sahasradhārāṁ vrahmaṇāśchā vadāmāsi z 4 z śataṁ kāmśāś śataṁ dogdhārāś śataṁ goptāro adhi prṣṭhe asyāḥ | ye devās tasyāṁ prāṇanti te vaśāṁ vidur ekadhā z 5 z yajñapatirākṣirā svadhāprāṇā mahilokā | vaśā parjanyaapatnī devāṁ apyeti vrahmaṇā z 6 z anu tvāgniḥ prāviśad anu somo vaśe tvā | ūdhas te bhadre parjanyo vidyutas te stanā vaśe z 7 z apas tvam dhukṣe prathamā ūrvarā aparā vaśe | tṛtīyāṁ rāṣṭraṁ dhukṣe annaṁ kṣīraṁ vaśe tvam z 8 z yad ādityāir hūyamānopādīṣṭha ṛtāvari | indras sahasraṁ pātrāṁ somam tvāpāyayad vaśe z 9 z yad anūcīndram āir āt tva ṛṣabho 'hvayat | tasmāt te vṛtrahā payah kṣīraṁ kruddho 'bharad vaśe z 10 z 4 z

St 2. There can hardly be any doubt that the omission in the ms of 2cd and 3ab was accidental.

St 10. In pāda a Whitney's Translation uvūci° is reported as the reading of Pāipp but I am confident that it is urdhūci°.

## 108

(Ś. 10. 10)

[f201b8] yada kruddho dhanapatih kṣīraṁ dehi [9] bharad vaše | idantun adya nāgas triṣu pātreṣu rakṣiti | triṣu pātreṣu hitaṁ [10] somam ā devy abharad vaśā | atharvā yatra dīkṣito barhiṣyastu hiraṇyave | saṁ [11] hi sūryenāgatas tamas sarveṇa cakṣuṣā | vaśā samudre prāṇanti rju-[12]s sāmāni bibhratī z 3 z saṁ hi somenāgatas sam a sarveṇa padvatā | [13] vaśā samudram ut tiṣṭhā gandharvāiṣ khalubhis saha | saṁ hi vātenāgatas sam a [14] sarvāiṣ patitribhiḥ vaśā samudram abhy akṣad bhadrā jyotiṁṣi bibhratī | tad bhadrā-[15]s samagaśchanti vaśā dīṣṭri atho svadhā | atharvā yatra dīkṣito barhiṣyasta [16] hiraṇyayī | abhivṛtā hiraṇyena dītiṣṭha ṛtāvri | aśvas samudro bhūtvā [17] adyaskad vaše tvā | vaśā mātā rājanyasya vaśā mātā svadhe tava | vaśā-[18]yā jajñāyudham tataś citram ajāyata | ūrdhvo bindur utadacarad vrahmaṇaṣ kakudād a-[19]dhi | utas tvam jajñiṣe vaše tato hotā ajāyata | āśnas te gāthā bhavanty uṣṇi-[20]hābhyo balaṁ tava | pājasya jajñe te yajña stanebhyo raśmayo vaše z 5 z

Bm has kraddho in line 8; °gaśchanti in 15; and tatas in 19.

Read: yat te krudho dhanapatih kṣīraṁ devy abharad vaše | idaṁ tad adya nākas triṣu pātreṣu rakṣati z 1 z triṣu pātreṣu taṁ somam ā devy abharad vaśā | atharvā yatra dīkṣito barhiṣy āsta hiraṇyaye z 2 z saṁ hi sūryenāgata sam u sarveṇa cakṣuṣā | vaśā samudre prāṇanty ṛcas sāmāni bibhratī z 3 z saṁ hi somenāgata sam u sarveṇa padvatā | vaśā samudram uttiṣṭhād gandharvāiṣ kalibhis saha z 4 z saṁ hi vātenāgata sam u sarvāiṣ patitribhiḥ | vaśā samudram atyakhyad bhadrā jyotiṁṣi bibhratī z 5 z tad bhadraṣ saṁ agacchanta vaśā deṣṭry atho svadhā | atharvā yatra dīkṣito barhiṣy āsta hiraṇyaye z 6 z abhivṛtā hiraṇyena yad atīṣṭha ṛtāvri | aśvas samudro bhūtvādhy askandad vaše tvā z 7 z vaśā mātā rājanyasya vaśā mātā svadhe tava | vaśāyā jajña āyudham tataś cittam ajāyata z 8 z ūrdhvo bindur ud acarad vrahmaṇaṣ kakudād adhi | tatas tvam jajñiṣe vaše tato hotā jāyata z 9 z āśnas te gāthā abhavann uṣṇihābhyo balaṁ tava | pājasyāj jajñe te yajña stanebhyo raśmayo vaše z 10 z 5 z

St 3. This is Ś 15ab and 14cd. In c Ś has prāṇṭtyad for which our prāṇanty is a poor variant, if acceptable.

St 4. Ś has adhyasthād in c.

St 5. This is Ś 14ab and 15cd.

## 109

(Ś. 10. 10)

[f201b20] a-[21]yunmābhyām enaṁ jātaṁ śaktibhyām ja vaśe tava | antrebhyo yatrā jajñira udarā-[f202a]d adhi virudhā yad udaraṁ varuṇasyānu prāviśatā vaśe | tatas tvā vrahmon ahvayat sāi ne-[2]tram avetava | sarve garbhād avepatanta jāyamānād asāsvaḥ sasuvāitām āhur vaśe-[3]ti vrahmaṇā klipta uta bandhur asyāt. yudhekas saṁ sṛjati yo syā ekad vaśi pā-[4]rāmśri yajña bharān tvarasām cakṣur abhavad vaśaḥ vaśā śrūyaṁ pratyagrhnād vaśā ya-[5]jñam adhārayat. | vaśāyām antar āviśā āudano vrahmaṇā saha vaśām ebā-[6]hur avrataṁ vaśā mṛtyur upāsate | vaśedaṁ sarvaṁ ābhavad devā manuṣyās surāḥ pi-[7]tara ṛṣayaḥ ya evaṁ vidyāt sa vaśām prati grhṇīyat tathā yajñas sarvapād duha-[8]he dātre napasphuraṁ tisro jihvā varuṇasyāntardhiriti āsini tāsām yā madhye rā-[9]jati sā vaśā tu pratigrahaṁ. | caturdhā retu bharad vaśāyāpas turīyaṁ amr-[10]taṁ turīyaṁ | yajñas turīyaṁ | paśavas turīyaṁ ya evaṁ vidyāt sa vaśā-[11]t prati grhṇīyāt. | vaśā dyāur vaśā pṛthivī vaśā viṣṇuḥ prajāpatiḥ vaśā-[12]yā dugdham apibāṁ sādhyā vasavaś ca ye z 6 z

Bm has etaṁ in f201b21; se near the end of f202a1; °yatuthā in 7; jihna in 8; and apirbaṁ in 12.

Read: ĩmābhyām ayanam jātaṁ sakthibhyām ca vaśe tava | āntrebhyo atrā jajñira udarād adhi virudhaḥ z 1 z yad udaraṁ varuṇasyānu prāviśatā vaśe | tatas tvā vrahmodahvayat sa hi netram avet tava z 2 z sarve garbhād avepanta jāyamānād asūsvaḥ | sasūva hi tām āhur vaseti vrahmaṇā klipta uta bandhur asyāḥ z 3 z yudha ekas saṁ sṛjati yo 'syā eka id vaśi | †pārāmśri yajña abhavan tarasām cakṣur abhavad vaśā z 4 z vaśā sūryaṁ praty agrhnād vaśā yajñam adhārayat | vaśāyām antar āviśad odano vrahmaṇā saha z 5 z vaśām evāhur amṛtaṁ vaśām mṛtyum upāsate | vaśedaṁ sarvaṁ abhavad devā manuṣyā asurāḥ pitara ṛṣayaḥ z 6 z ya evaṁ vidyāt sa vaśām prati grhṇīyāt | tathā yajñas sarvapād duhe dātre 'napasphuran z 7 z tisro jihvā varuṇasyāntar didyaty āsani | tāsām yā madhye rājati sa vaśā duṣpratigraha z 8 z caturdhā reta 'bhavad vaśāyāḥ | āpas turīyaṁ amṛtaṁ turīyaṁ yajñas turīyaṁ paśavas turīyaṁ z 9 z vaśā dyāur vaśā pṛthivī vaśā viṣṇuḥ prajāpatiḥ | vaśāyā dugdham apiban sādhyā vasavaś ca ye z 10 z 6 z

St 3. In pāda b we could keep the reading of the ms as being from a + sāsu.

St 4. In pāda c Ś has tarānsi, but I incline to think that Ppp has a variant.

St 6. In pāda b we could keep closer to the ms and read *vasām mrtyur* °; but the inconcinnity is harsh.

St 8. In pāda b *dhiriyanta ā*° is a possible reading.

## 110

(Ś. 10. 10)

[f202a12] *vaśāyā dugdham pītvā sā*-[13]*dhya vasavaś ca ye | ime vradhnasya viṣṭapi payo syām upāsate | somakenām a*-[14]*ke dukre ghṛtam ekam upāsate | ya evaṁ viduṣe vaśān daduṣ te gatās tridivā*-[15]*n divaḥ vaśām dattvā vrahmaṇebhyas sarvāl lokān sa sam aśnate | ṛtūṣ-yasyām ā*-[16]*hitam api vrahma apo tapa vaśām devā upa jīvanti vaśām manuṣyā uta vaše*-[17]*daṁ sarvam abhavad yāvat sūryo vipaśyati z 7 z anuvā 17 z*

Bm has *vaśo-* at the end of line 16.

Read: *vaśāyā dugdham pītvā sādhyā vasavaś ca ye | ime vradhnasya viṣṭapi payo 'syām upāsate z 1 z somam enām eke duhre ghṛtam eka upāsate | ya evaṁ viduṣe vaśām daduṣ te gatās tridivām divaḥ z 2 z vaśām dattvā vrahmaṇebhyas sarvāl lokān sam aśnate | ṛtām hy asyām āhitam api vrahmātho tapaḥ z 3 z vaśām devā upa jīvanti vaśām manuṣyā uta | vaśedaṁ sarvam abhavad yāvat sūryo vipaśyati z 4 z 7 z anu 17 z*

## 111

(Ś. 9. 6)

[f202a17] *yo vā e*-[18]*kam vrahmānuṣṭhā vidyāt sadya mahadvate | parūṇṣi yasya sambhārā ṛco syānū*-[19]*ktam. z śchandāṇsy asya lomāni paristarānav id dhavir yad adu hṛdayam ucya*-[20]*te | yad atithipatir atithīn pratipaśyati devayajanaṁ preṣyate | yad abhivadati* [21]*dīkṣām upāity adukam yācittīṣaṣ praṇayanti | yā yajñe yāpaṣ praṇaya*-[f202b] *nty etā etā evu tā yat tarpaṇam āharanty agniṣomīyus paśubhir vaddhyate syeva saḥ ya*-[2]*t khātam āharanti purolūśā eva to yad āvasatām kalpayanti | yat paristrāṇa*-[3]*yanti barhir eva tat. | yat kaśīpūpabarhiṇāny āharanti paridheva te | yat parṣe*-[4]*nam āharanti svargam eva tena lokam arundhe | yad abhyañjanam āharanty ājyam eva tat. [5] yad āsanakṛtam hvayevihaviṣkṛtam eva tad bhayanti | yad vṛihayo yabhyavā narupyante* [6]*amśava eva te nupyante z 1 z*

In the left margin of f202b opposite line 3 is *ṇanti* probably intended to correct the beginning of the line; just above the first mark of punctuation in the same line is *vat*.

Bm has *dīkṣāsu*° in f202a21; and *paristrāṇa-* in f202b2.

Read: yo vā ekaṁ vrahmānuṣṭhā vidyāt sadyo †mahadvate | parūṇṣi yasya sambhārā ʀco yasyānūkyam z 1 z chandāṇsi yasya lomāni paristaraṇam id dhavir yajur hṛdayam ucyate z 2 z yad atithipatir atithīn pratipaśyati devayajanaṁ preṣyate z 3 z yad abhivadati dīkṣām upāiti yad udakaṁ yācaty apaṣ pra ṇayati z 4 z yā yajña āpaṣ praṇīyante ta eva tāḥ z 5 z yat tarpaṇam āharanti ya agniṣomīyaṣ pasur badhyate sa eva saḥ z 6 z yat khādam āharanti puroḍāśā eva tāu z 7 z yad avasathān kalpayanti z 8 z yat paristṛṇanti barhir eva tat z 9 z yat kaśīpūpa-barhaṇāny āharanti paridhaya eva te z 10 z yad upariśayanam āharanti svargam eva tena lokam avarundhe z 11 z yad abhyāñjanam āharanty ājyam eva tat z 12 z yad āśanakṛtaṁ hvayanti haviṣkṛtaṁ eva tad dhvayanti z 13 z yad vṛihayo yad yavā nirupyante aṇśava eva te z 14 z 1 z

St 1. In pāda a vrahmānuṣṭhyā would also be satisfactory.

112

(Ś. 9. 6)

[f202b6] ulūkhalaṁ musulaṁ grāvāṇo śūrpaṁ pavitraṁ tu-[7]śā rajīṣaḥ sruḡ darvyam nirikṣaṇam āyavanaṁ āpo bhiṣavaṇāḥ | yadroṇa-[8]kalaśaḥ kumbhīm eva kṛṣṇājinam vāyavyāni pātrāṇi | yajamānavrāhma-[9]ṇam vā yad atithipatiḥ kṛṇute yad āhāryāṇy avekṣata yadam bhūyā yadāci-[10]ti | yad āha bhūyodddharati prajāṁ cāiva paśūṇś ca vardhayete | prāṇam eva tena varṣi-[11]yāṇsam kṛtvā te | yat samprēchati kāmam eva tenāvarundhe | kāmō ha prēṣṭho yājā-[12]ti yad udakam upasiñcaty apa eva tenāvarundhe yad upaharati haviṇsy ā sādaya-[13]ti | teṣāṁ māśvinānām atithir ātmani juhvati | śulkāreṇaṁ vaṣatkāreṇa sru-[14]ca hastena prāṇeryūpe z 2 z

In line 11 the ms makes an interlinear correction ṇdhe over °rundhe.

Read: ulūkhalaṁ musalaṁ grāvāṇaḥ z 1 z śūrpaṁ pavitraṁ tūṣā ṛjīṣā z 2 z sruḡ darvir nekṣaṇam āyavanam āpo bhiṣavaṇāḥ z 3 z yad droṇa-kalaśaḥ kumbhīyam eva kṛṣṇājinam vāyavyāni pātrāṇi z 4 z yajamānavrāhmaṇam vāi yad atithipatiḥ kṛṇute yad āhāryāṇy avekṣata idam bhūyā iti z 5 z yad āha bhūya uddhareti prajāṁ cāiva paśūṇś ca vardhayate | prāṇam eva tena varṣīyāṇsam kṛṇute z 6 z yat samprēchati kāmam eva tenāva rundhe | kāmō ha prēṣṭo yajati yad udakam upasiñcaty apa eva tenāva rundhe z 7 z yad upaharati haviṇsy ā sādayati z 8 z teṣāṁ āsannānām atithir ātmani juhoti z 9 z srukkāreṇa vaṣatkāreṇa sruca hastena prāṇe yūpe z 10 z 2 z

## 113

(Ś. 9. 6)

[f202b14] *tasmān na dviṣaṁ nadyān na dviṣato nnam adyān na vāi mām-*[15]*sitasya nā vāi māsyamānasya sarvo vā eṣa jagdhapāpmā yasyānnam aśnanti | sarvā* [16] *upaśo jagdhapāpmānam yasyānnam aśnāti | prajāpatyo vā etasyāiva yajño vita-*[17]*to yūpaharati | sarvadā vā eṣa sutasomo āntripavitṛā āratīyākratur vyatatā-*[18]*dhvaro yūpaharati | yo tithanām sāhavarṇīyo yo nnakaraṇasya dakṣiṇāgni* [19] *yo veśmani su gārhapatyā iṣṭaṁ ca vā eṣa pūrtamṁ cāśnāti yaś parvo dhiter aśnāti |* [20] *prajāṁ ca vā eṣa paśūṁ cāśnāti ūrjāṁ ca vā eṣa payaś ca grāhaṇām aśnāti |* [21] *yaś pūrvo dhiter aśnāti eṣa vā atithir yaś chrūtriya tasmān pūrvo nāśniyād a-*[22]*śītāvaty aśniyāt tad vratam. | yajñasya viśchedāya yajñasya guptye yajña-*[f203a]*sya sātmatvāya z 3 z*

Bm has aśnāti in f202b15.

Read: *tasmān na dviṣann adyān na dviṣato 'nnam adyān na mīmāṁsitasya na mīmāṁsyamānasya z 1 z sarvo vā eṣo jagdhapāpmā yasyānnam aśnanti z 2 z sarvo vā †upaśo 'jagdhapāpmā yasyānnam aśnanti z 3 z prajāpatyo vā etasyāiva yajño vitato ya upaharati z 4 z sarvadā vā eṣa sutasoma āndrapavitro †āratīyākratur vitatād dhvaro ya upaharati z 5 z yo 'tithinām sa āhavanīyo yo 'nnakaraṇas sa dakṣiṇāgnir yo veśmani sa gārhapatyah z 6 z iṣṭam ca vā eṣa pūrtam ca grāhaṇām aśnāti yaś pūrvo 'tither aśnāti z 7 z prajāṁ ca vā eṣa paśūṁ cāśnāti yaś ° ° ° z 8 z ūrjāṁ ca vā eṣa payaś ca grāhaṇām aśnāti yaś pūrvo 'tither aśnāti z 9 z eṣa vā atithir yac chrotriyas tasmāt pūrvo nāśniyāt z 10 z aśītāvaty aśniyāt tad vratam | yajñasyāvichedāya yajñasya guptye yajñasya sātmatvāya z 11 z 3 z*

In st 5 Ś has āhṛtayajñākratur, which may have been the reading of Pāipp.

## 114

(Ś. 9. 6)

[f203a1] *yat kṣīram upasicyopaharati yāvad agniṣṭomena sapṛṣṭhene-* [2] *ṣṭvāvarundhe tāvad enenāva rundhe yat sarpir upasicyopaharati yāvat sāhnena samṛ-*[3] *ddhe yan madhūpasicyopaharati yāvad atirātrena samṛddhena yan māmsam upasicyopa-*[4] *harati yāvad dvādaśāhena samṛddheneṣṭvāvarundhe tāvatenenāva rundhe | yad udaka-*[5] *kam upasicyopaharati prajānām prajānanāya dyoga jīvati sarvam āyur eti |* na [6] *punar ā jarasas pra mīyate yah z 3 z*

Read: *yat kṣīram upasicyopaharati yāvad agniṣṭomena sapṛṣṭheneṣṭvāvarundhe tāvad enenāva rundhe z 1 z yat sarpir upasicyopaharati*



yāvat sāhnena samṛddheneṣṭvāvarundhe ° ° ° z 2 z yan madhū-  
 pasicyopaharati yāvad atirātreṇa samṛddheneṣṭvāvarundhe ° ° °  
 z 3 z yad māmsam upasicyopaharati yāvad dvādaśāhnena samṛddhene-  
 ṣṭvāvarundhe tāvad enenāva rundhe z 4 z yad udakam upasicyopaharati  
 prajānām prajānanāya jyog jīvati sarvam āyur eti | na punar ā jarasā  
 pramiyate ya evaṁ veda z 5 z 4 z

St 1. The word sapṛṣṭha is doubtful.

St 5. The ms seems to indicate the last three words; cf. hymns 115  
 and 117.

## 115

(Ś. 9. 6)

[f203a6] *tasmāi vā bhūṣā hiṁkṛṇoti savitā bhūtyā [7] pra stāuti*  
*vṛhaspatir ūrjodagāyati | tvaṣṭā puṣṭyā prati harati | viśve devā ni-*  
*[8]dhanam nidhinam bhūtyā prajāyās paśūnām bhavati ya evaṁ veda |*  
*tasmād udyat sūryo hiṁ-[9]ṅkṛṇoti saṅgavaḥ pra stāuti madhyandino-*  
*dagāyaty aparāhṇa prati haraty aparāhṇa pra-[10]ti haraty astavyam*  
*nidhanam. tasmād bho bhahnikṛṇoti vidyotamānaḥ pra stāuti stana-*  
*[11]yiny udagāyasya aparāhṇa prati haraty astavyam nidhanam. atithin*  
*prati paśyati hiṁ-[12]ṅkṛṇoty abhivadati pra stāuty udakam yācaty*  
*udakāyaty aparāhṇa prati haraty ucheṣṭam [13] nnidhinan nidhanam*  
*bhūtyā prajāyās paśūnām bhavati ya evaṁ veda z 5 z*

In the right margin opposite line 6 is the correction hiṅkṛ: and  
 opposite lines 7 and 8 is āśīthidanam.

Read: *tasmāi vā uṣā hiṅkṛṇoti savitā bhūtyā pra stāuti | vṛhaspatir*  
*ūrjayodgāyati tvaṣṭā puṣṭyā prati harati viśve devā nidhanam | nidhanam*  
*bhūtyās prajāyās paśūnām bhavati ya evaṁ veda z 1 z tasmā udyant*  
*sūryo hiṅkṛṇoti saṅgavaḥ pra stāuti | madhyandina udgāyaty aparāhṇaḥ*  
*prati haraty astamyan nidhanam | nidhanam ° ° z 2 z tasmā*  
*‘bhro bhavan hiṅkṛṇoti vidyotamānaḥ pra stāuti | stanayann udgāyaty*  
*aparāhṇaḥ prati haraty astamyan nidhanam | nidhanam ° ° z 3 z*  
*atithin prati paśyati hiṅkṛṇoty abhi vadati pra stāuty udakam yācaty*  
*udgāyati | aparāhṇaḥ prati haraty ucheṣṭam nidhanam | nidhanam*  
*bhūtyās prajāyās paśūnām bhavati ya evaṁ veda z 4 z 5 z*

## 116

(Ś. 9. 6)

[f203b14] *ete vāi priyās cāpriyās cartvijas svargaṁ lokam gamayantir*  
*ya-[15]d atithayaḥ yada kṣantāraṁ hvayanty ā śrāvayati yat prṣṭotu*  
*praty ā [16] śrāvayati | yat pariveṣṭārāvasatām prabhidante cama-*

*sādhvarya eva te teṣāṃ [17] vāi kaś canāhotā | yat prātar upaharati prātassavanam eva tad yadyavopaharati mā-[18]dhyandinam eva tat savanam | yat sāyam upaharati tṛtīyasavanam eva tad yad atithipa-[19]tir atithin praviśyāyanam yācate avabhṛtham eva tat prāhvayanti yaś chabhārgetu da-[20]kṣiṇām eva tat sabhāgetu yad anutiṣṭhaty udavaśyatu eva tat z 6 z sopahū-[21]tat sabhāgetu yad anutiṣṭhaty udavaśyatu eva tat. z 6 z*

Bm has etāi vāi at the beginning; has prṣṭotta in line 15; and writes twice savanam ° ° ° eva tad of our line 18.

Read: ete vāi priyāś cāpriyāś cartvijas svargaṃ lokam gamayanti yad atithayaḥ z 1 z yat kṣattāraṃ hvayaty ā śrāvayati z 2 z yat pratiśṛṇoti praty ā śrāvayati z 3 z yat pariveṣṭāra āvasathān prapadyante cama-sādhvarya eva te z 4 z teṣāṃ vāi kaś canāhotā z 5 z yat prātar upaharati prātassavanam eva tat z 6 z yad dīvopaharati mādhyandinam eva tat savanam z 7 z yat sāyam upaharati tṛtīyasavanam eva tat z 8 z yad atithipatir atithin praviśyāyanam yācate avabhṛtham eva tat pra hvayanti z 9 z yat sabhāgayati dakṣiṇām eva tat sabhāgayati yad anutiṣṭhaty udavaśyatu eva tat z 10 z 6 z

St 1. This is st 23 in S.

Stanzas 6-8 are not in S.

Line 21 of the ms is clearly a dittography.

117

(Ś. 9. 6)

[f203a21] *sopahūtaṣ ṛṥthivyām [22] bhakṣayaty upahūtaṣ tasmin yat ṛṥthivyām viśvarūpam. | ṛṥthivyām tat ṛṥthivyām ā [f203b] bhāti svargo loko bhavati ya evaṃ veda z upahūto antarikṣe bhakṣayaty upahūtaṣ tasmi-[2]n vadanty antarikṣe viśvarūpam. antarikṣe pataty antarikṣā bhāti | upahūto divi bha-[3]kṣayaty upahūtaṣ tasmin yad divi viśvarūpam divi tapati divy ā bhāti z u-[4]pahūto deveṣu bhakṣayaty upahūtaṣ tasmin yad deveṣu viśvarūpam deveṣu patati [5] deveṣu ā bhāti | sopahūto deveṣu lokeṣu bhakṣayaty upahūtaṣ tasmin yal loka-[6]ṣu viśvarūpam lokeṣu patati lokeṣu bhāti | svargo loko bhavati ya evaṃ veda z [7] z 7 z*

Read: sa upahūtaṣ ṛṥthivyām bhakṣayaty upahūtaṣ tasmin yat ṛṥthivyām viśvarūpam | ṛṥthivyām tapati ṛṥthivyām ā bhāti svargaloko bhavati ya evaṃ veda z 1 z sa upahūto antarikṣe bhakṣayaty upahūtaṣ tasmin yad antarikṣe viśvarūpam | antarikṣe pataty antarikṣa ā bhāti ° ° z 2 z sa upahūto divi bhakṣayatu upahūtaṣ tasmin yad divi viśvarūpam | divi tapati divy ā bhāti ° ° z 3 z sa upahūto deveṣu bhakṣayaty upahūtaṣ tasmin yad deveṣu viśvarūpam | deveṣu tapati deveṣv ā

bhāti ° ° z 4 z sa upahūto lokeṣu bhakṣayatya upahūtas tasmin yal lokeṣu viśvarūpam | lokeṣu tapati lokeṣv ā bhāti svargaloko bhavati ya evaṃ veda z 5 z 7 z

The second part of the stanzas does not appear in Ś.

## 118

[f203b7] *yat prājāsino nirvapati yajñāya ca debhyaś cāvṛscate yad dakṣi-*[8]*ṇām āsino nirvapati yamāya ca pitṛbhyaś cāvṛscate | yat pra-*  
*tyajāsi-*[9]*no nirvapati varuṇāyāpsusadāyāvṛscate | yad udajāsino nir-*  
*vapati* [10] *somāya ca rājñe saptarṣibhyaś ca āvṛscate | yad upasthaṃ*  
*kṛtvāsino ni-*[11]*rvapati bhūmaye cāgnaye ca | yad ūrdhvagīrāsino nir-*  
*vapati vāyave cā-*[12]*ntarikṣāya ca | yad ūrdhvas tiṣṭhan nirvapati dive*  
*cādityāya cāvṛscate z* [13] *z 8 z*

Bm has yajñaya in line 7, and corrects to deve°; it has ūrdha° in 11 and also in 12.

Read: *yat prāg āsino nirvapati yajñāya ca devebhyaś cāvṛscate z 1 z*  
*yad dakṣiṇām āsino nirvapati yamāya ca pitṛbhyaś cāvṛscate z 2 z yat*  
*pratyag āsino nirvapati varuṇāyāpsusadāyāvṛscate z 3 z yad udag āsino*  
*nirvapati somāya ca rājñe saptarṣibhyaś cāvṛscate z 4 z yad upasthaṃ*  
*kṛtvāsino nirvapati bhūmaye cāgnaye cāvṛscate z 5 z yad ūrdhvagīr*  
*āsino nirvapati vāyave cāntarikṣāya cāvṛscate z 6 z yad ūrdhvas tiṣṭhan*  
*nirvapati dive cādityāya cāvṛscate z 8 z 8 z*

In st 6 ūrdhvāṅgulir might be acceptable; or ūrdhva āsino.

## 119

[f203b12] *yañ kāmāyeta pāpīyān ātmanā prajāyā paśubhir gr-*[13]*har*  
*dhvanena syād iti | tasyāivam nir vapet tasyāivam nirupyevam evānu*  
*nirva-*[14]*pet. tad eva su pāpīyān niśayān ātmanā prajāyā* [15] *paśubhir*  
*grhāir dhvanena bhavati | yadam idam kuryātmā prāyāścittih yañ* [16]  
*ñ kāmāyeta tarasīn niśrayān ātmanā prajāyā paśubhir grhāir dhvanena*  
*syād i-*[17]*ti | tasyāivam nir vapet tasyāivam nirupyevam evānu nirvapet.*  
*tad eva su vasīyā-*[18]*n niśrayān ātmanā prajāyā paśubhir grhāir*  
*dhvanena bhavati | idam idam* [19] *kūryāt sū prāyāścittih yañ kāmāyata*  
*vasīyān niśreyān ātmanā pra-*[20]*jayā paśubhir grhāir dhvanena syād*  
*iti tasyāivan nir vapet tasyāivam nirupyeva e-*[21]*vam evānu nirvapet.*  
*tad eva suna vasīyān niśrayān ātmanā prajāyā* [f204a] *paśubhir grhāir*  
*dhvanena bhavati idam idam kuryāt sū prāyāścittih z 9 z*

At the beginning of f203b16 the bark was chipped off and another

hand wrote in the missing letters; the first seven syllables of the line are also written in the left margin.

Bm has gr̥hāir (by a correcting hand it seems) in 12-13; and °yeta vasīn in 16.

Read: yaṁ kāmāyeta pāpīyān <†niśrayān> ātmanā prajāyā paśubhir gr̥hāir dhvanena syād iti | tasyāivam nir vapet tasyāivam nirupyāivam evānu nirvapet | tad eva sa pāpīyān †niśayān ātmanā paśubhir gr̥hāir dhvanena bhavati | idam idam kuryāt sā prāyaścittih z 1 z yaṁ kāmāyeta vasiyān †niśrayān ātmanā prajāyā paśubhir gr̥hāir dhvanena syād iti | tasyāivam nir vapet tasyāivam nirupayāivam evānu nirvapet | tad eva sa vasiyān †niśrayān ātmanā prajāyā paśubhir gr̥hāir dhvanena bhavati | idam idam kuryāt sā prāyaścittih z 2 z yaṁ kāmāyeta vasiyān †niśreyān ātmanā prajāyā paśubhir gr̥hāir dhvanena syād iti | tasyāivam nir vapet tasyāivam nirupyāivam evānu nirvapet | tad eva sa na vasiyān †niśrayān ātmanā prajāyā paśubhir gr̥hāir dhvanena bhavati | idam idam kuryāt sā prāyaścittih z 3 z 9 z

Perhaps we should read na †niśreyān at the beginning of st 3.

## 120

[f204a1] yad anahya-[2]mānasya taṇḍula skandati samām samānasya varaṣ pramāyuso bhavati | yad estvā va-[3]vāpti pitṛdevatyam karoti | yad viṣyāndate gr̥hāṇām ca paśūnām ca payo viṣya-[4]ndatte yad upasiñcati gr̥hāṇām ca paśūnām ca payopasiñcati | yad āyavanam śi-[5]ryate gr̥hapatir dṛiyate yad dravyam śīryate gr̥hapatnī mriyate | yat kumbhī viṣasa-[6]ta sarvajyānir dātā ca pratigrhītā ca jīyete z 10 z

Read: yad anahyamānasya taṇḍula skandati samāsamānasya varaṣ pramāyuso bhavati z 1 z yad iṣtvā vivapati pitṛdevatyam karoti z 2 z yad viṣyandate gr̥hāṇām ca paśūnām ca payo vi ṣyandate z 3 z yad upasiñcati gr̥hāṇām ca paśūnām ca paya upa siñcati z 4 z yad āyavanam śīryate gr̥hapatir mriyate z 5 z yad druvayam śīryate gr̥hapatnī mriyate z 6 z yat kumbhī viṣamitā sarvajyānir dātā ca pratigrhītā ca jīyete z 7 z 10 z

Perhaps we should read merely samānasya in st 1.

## 121

[f204a6] yat prāñcam udvanta-[7]yati yajñāya ca devebhyas cāvṛscate | yad dakṣiṇāñcam udvartayati yamāya ca de-[8]vebhyas cāvṛscate | yad dakṣiṇāñcam udvartayati yamāya ca pitṛbhyas cāvṛscate | [9] yat pratyāñcam udvartayati varuṇāyāpsuṣadāvṛscate | yad udañcam udvartayati [10] somāya ca rājñe saptaṛṣibhyas cāvṛscate | yad anadvṛttam uddharati diśo diśo [11] vāinaṁ bhayam āgaśchati z 11 z

Bm had *udvant°* at the end of line 7 and this was corrected to *udvarnt°*; in 9 the correction was properly made; in 10 it has *°vṛtum*.

Read: *yat prāñcam udvartayati yajñāya ca devebhyaś cāvṛscate z 1 z yad dakṣiṇāñcam udvartayati yamāya ca pitṛbhyaś cāvṛscate z 2 z yat pratyañcam udvartayati varuṇyāpsusaḍāyāvṛscate z 3 z yad udañcam udvartayati somāya ca rājñe saptarṣibhyaś cāvṛscate z 4 z yad anudvṛttam uddharati diśo-diśo vā enaṁ bhayam āgacchati z 5 z 11 z*

There is here some parallelism with hymn no. 118.

## 122

[f204a11] *yat prācinam barhi strñāti yamāya ca* [12] *pitṛbhyaś cāvṛscate* | *yad dakṣiṇācinam barhi strñāti yamāya ca pitṛbhyaś cāvṛscate* | *yāt praticinam barhi strñāti varuṇyāpsusaḍāyāvṛscate* | [14] *yad udicinam barhi strñāti yamāya ca rājñe saptarṣibhyaś cāvṛscate* z [15] z 12 z

Read: *yat prācinam barhi strñāti yajñāya ca devebhyaś cāvṛscate z 1 z yad dakṣiṇācinam barhi strñāti yamāya ca pitṛbhyaś cāvṛscate z 2 z yat praticinam barhi strñāti varuṇyāpsusaḍāyāvṛscate z 3 z yad udicinam barhi strñāti somāya ca rājñe saptarṣibhyaś cāvṛscate z 4 z 12 z*

## 123

[f204a15] *yaś purastāt pātrasya śchiram karoty arṣaṣ pratigrhīta mukhe jāya-* [16] *te* | *yad dakṣiṇataṣ pātrasya śchiram karoti yamāya ca pitṛbhyaś cāvṛscate* | *ya-* [17] *t. pascāt pātrasya śchiram karoty akṛta-pūrvam karoti* | *yad uttarataṣ pātrasya śchiram ka-* [18] *roti somāya ca rājñe saptarṣibhyaś cāvṛscate z 13 z*

Bm has *yamāya co* in 16; in the birch-bark a stroke of a ligature in the preceding line is close above *ca*, and it appears that this has caused the misreading *co*.

Read: *yat purastāt pātrasya ciraṁ karoty arṣaṣ pratigrahitur mukhe jāyate z 1 a yad dakṣiṇataṣ pātrasya ciraṁ karoti yamāya ca pitṛbhyaś cāvṛscate z 2 z yat pascāt pātrasya ciraṁ karoty akṛtapūrvam karoti z 3 z yad uttarataṣ pātrasya ciraṁ karoti somāya ca rājñe saptarṣibhyaś cāvṛscate z 4 z 13 z*

## 124

[f204a18] *yaś chukro bhavaty ā-* [19] *dityānām eva priyan dhāmopayati sa yaś chukra pārṣṇīyād ādityānān tvā pri-* [20] *yeṇa dhāmnā prāśnāmīty enām prāśnīyāt tataś cāinam anyena dhāmnā prāśnāty ā-* [21] *dītyeś cāvṛscate* | *yat phalīkṛto bhavati marutām eva priyam sa yat phalākṛ* [22] *prāśnīyān marutān tvā priyeṇa tataś cāinam anyena dhāmnā*

prāśnātu marudbhya-[f204b]ś ca āvr̥scate | yat phalīkṛto bhavati viśveśām  
 eva devām devānām priyaṁ sa yat phalī-[2]kṛtaṁ prāśniyād viśveśān  
 tvā devānām priyeṇa tataś cāinam anyena dhāmnā prāśnād viśve-[3]bhyo  
 devebhyaś cāvṛscate yat klunno bhavati pitṛṇām eva yat klunnaṁ  
 prāśniyāt pitṛ-[4]ṇān tvā priyeṇa tataś cāinam anyena dhāmnā prāśnātu  
 pitṛbhya āvr̥scate yat klunno [5] bhavatīndrasya eva yat klunnaṁ prāśniyād  
 indrasya tvā priyeṇa tataś cāinam anyena dhā-[6]mnā prāśnātīndrāya  
 vr̥scate yad vakṣyāmo bhavaty agner eva sa yad vakṣyāmaṁ prāśna-[7]ty  
 agnaya āvr̥scate | yad anavakṣaso bhavati mittrāvaruṇayor eva sa yod  
 anava-[8]kṣāmaṁ prāśniyān mittrāvaruṇayos tvā priyeṇa tataś cāinam  
 anye-[9]na dhāmnā prāśnān mittrāvaruṇābhyām āvr̥scate | yat kṣudro  
 bha-[10]vaty apām eva sa yat kṣudraṁ prāśniyād aśan tvā priyeṇa  
 tatayenam anyena [11] dhāmnā prāśnāty adbhayaṁvr̥scate | yaś chidro  
 bhavati diśām eva sa yaś chidraṁ [12] prāśniyād diśānān tvā priyeṇa tataś  
 cāinam anyena dhāmnā prāśnāti digbhya [13] āvr̥sca | yād gulantī bha-  
 vati prajāpatim eva sa yo gulantikhamnta prāśniyā-[14]t prajāpatīḥ tvā  
 priyeṇa tataś cāinam anyena dhāmnā prāśnāti prajāpataya ā-[15]vr̥scate  
 | yaś chuṣko bhavaty ūrdhvānabhaseva priyaṁ dhāmopayati sa yaś chuṣko  
 bha-[16]vaty ūrdhvānabhaseva priyaṁ dhāmopayati sa yaś chuṣkaṁ prā-  
 śniyād ūrdhvanabhas tvā [17] priyeṇa dhāmnā prāśnāmīty enaṁ prāśniyā  
 tataś cāinam anyena dhāmnā prāśnā-[18]ty ūrdhvanabhasāvr̥scate z 14 z

In the right margin of f204a opposite line 21 the ms has lamūkṛtaṁ, correcting the end of that line; in the lower margin of the same page is śnī correcting prāśnātu of line 22; and below śnī is ekapustake. In the left margin of f204b opposite line 3 is tklunno.

Bm has ādityāiś at the beginning of f204a21; and phalakṛtaṁ at the end of that line; it has °naṁbhas at the end of f204b16.

Read: yac chukro bhavaty ādityānām eva priyaṁ dhāmopayati | sa  
 yac chukraṁ prāśniyād ādityānām tvā priyeṇa dhāmnā prāśnāmīty enaṁ  
 prāśniyāt | tataś cāinam anyena dhāmnā prāśnāty adityebhyaś cāvṛscate  
 z 1 z yat phalīkṛto bhavati marutām eva priyaṁ dhāmopayati | sa yat  
 phalīkṛtaṁ prāśniyān marutām tvā priyeṇa dhāmnā prāśnāmīty enaṁ  
 prāśniyāt | tataś cāinam anyena dhāmnā prāśnāti marudbhyaś cāvṛscate  
 z 2 z yat phalīkṛto bhavati viśveśām eva devānām priyaṁ dhāmopayati |  
 sa yat phalīkṛtaṁ prāśniyād viśveśām tvā devānām priyeṇa dhāmnā  
 prāśnāmīty enaṁ prāśniyāt | tataś cāinam anyena dhāmnā prāśnāti  
 viśvebhyo devebhyaś cāvṛscate z 3 z yat klinno bhavati pitṛṇām eva  
 priyaṁ dhāmopayati | sa yat klinnaṁ prāśniyāt pitṛṇām tvā priyeṇa  
 dhāmnā prāśnāmīty enaṁ prāśniyāt | tataś cāinam anyena dhāmnā  
 prāśnāti pitṛbhyaś cāvṛscate z 4 z yat klinno bhavatīndrasyaiva priyaṁ  
 dhāmopayati | sa yat klinnaṁ prāśniyād indrasya tvā priyeṇa dhāmnā  
 prāśnāmīty enaṁ prāśniyāt | tataś cāinam anyena dhāmnā prāśnātīndrāya

cāvṛścate z 5 z yad †vakṣyāmo bhavaty agner eva priyaṁ dhāmopayati | sa yad †vakṣyāmaṁ prāśniyād agner tvā priyeṇa dhāmnā prāśnāmīty enam prāśniyāt | tataś cāinam anyena dhāmnā prāśnāty agnaye cāvṛścate z 6 z yad †anavakṣaso bhavati mitrāvaruṇayor eva priyaṁ dhāmopayati | sa yad †anavakṣāmaṁ prāśniyān mitrāvaruṇāyos tvā priyeṇa dhāmnā prāśnāmīty enam prāśniyāt | tataś cāinam anyena dhāmnā prāśnāti mitrāvaruṇābhyāṁ cāvṛścate z 7 z yat kṣudro bhavaty apām eva priyaṁ dhāmopayati | sa yat kṣudraṁ prāśniyād apām tvā priyeṇa dhāmnā prāśnāmīty enam prāśniyāt | tataś cāinam anyena dhāmnā prāśnāty adbhyaś cāvṛścate z 8 z yac chidro bhavati diśāṁ eva priyaṁ dhāmopayati | sa yac chidraṁ prāśniyād diśāṁ tvā priyeṇa dhāmnā prāśnāmīty enam prāśniyāt | tataś cāinam anyena dhāmnā prāśnāti digbhyaś cāvṛścate z 9 z yad galantī bhavati prajāpāter eva priyaṁ dhāmopayati | sa yad galantikām prāśniyāt prajāpates tvā priyeṇa dhāmnā prāśnāmīty enam prāśniyāt | tataś cāinam anyena dhāmnā prāśnāti prajāpataye cāvṛścate z 10 z yac chuṣko bhavaty ūrdhvanabhasa eva priyaṁ dhāmopayati | sa yac chuṣkaṁ prāśniyād ūrdhvanabhasas tvā priyeṇa dhāmnā prāśnāmīty enam prāśniyāt | tataś cāinam anyena dhāmnā prāśnāty ūrdhvanabhase cāvṛścate z 11 z 14 z

## 125

[f204b18] yat kṣīram upasicya prathamam prāśnāti ki-[19]lāsaṣ prati-grhñitāraṁ hanti yat sarper upasicya prathamam prāśnāti sarva-[20]ṣ pratigrhñitāraṁ hanti yan madhūpasicya prathamam prāśnāti mahādevaṣ pra-[21]tigrhñitāraṁ hanti yan dāṁsam upasicya prathamam prāśnāti iśānaṣ prati-[f205a]grhñitāraṁ hanti yad udakam upasicya prathamam prāśnāti tat samṛddham jyog jīvati sa-[2]rvam āyur eti na purā jarasaṣ pramiyate yaḥ z 15 z

Read: yat kṣīram upasicya prathamam prāśnāti kilāsaṣ pratigrahitāraṁ hanti z 1 z yat sarpir upasicya prathamam prāśnāti śarvaṣ pratigrahitāraṁ hanti z 2 z yan madhūpasicya prathamam prāśnāti mahādevaṣ pratigrahitāraṁ hanti z 3 z yan māṁsam upasicya prathamam prāśnāti iśānaṣ pratigrahitāraṁ hanti z 4 z yad udakam upasicya prathamam prāśnāti tat samṛddham | jyog jīvati sarvam āyur eti na purā jarasaṣ pramiyate ya evaṁ veda z 5 z 15 z

## 126

[f205a2] yat praśiṣyaṁ purastād a-[3]dumṛṣati prāñ pratigrhñituṣ prāṇaṣ prakrāmati na devotthāya pra vrajati śi-[4]ras tasya rudatīti dvādaśin nātha jīvaty āinam cāinam prāśnantam upadraṣṭā grhñā-[5]mi praśiṣyar dakṣiṇataṣ pramṛṣati dakṣiṇā pratigrhyā ca praśiṣyann attara-[6]taṣ pramṛṣati udañ pratigrhyatu prāṇaṣ pra kramati na devotthāya

*pra vrajati [7] śiras tasya rudatī dvādaśīn nātha jīvaty ānam cānam prāśnātum upadraṣṭā gr-[8]hṇāmi yat praśiṣyam paścāt prāñcam abhimṛṣati śarmaṇā cāivānam tad varmaṇā [9] cābhimṛṣati śarma cāivāsmāi varma ca bhavati jayaty odanam odanalo-[10]ko bhavati ya evam veda z z om̐ yā evam veda z 16 z anu 18 z*

Bm has śvādaśīn in line 4; atura° at the end of 5; ānyam in 7; and varmaṇā at the end of 8.

Read: yat praśiṣyam purastād abhimṛṣati prāñ pratigrahītuṣ prāṇaṣ pra krāmati na divotthāya pra vrajati śiras tasya rudatī dvādaśīr nātha jīvaty enam cānam prāśnantam upadraṣṭā grhṇāmi z 1 z yat praśiṣyam dakṣiṇataṣ pramṛṣati dakṣiṇā pratigrahītuṣ prāṇaṣ pra krāmati na divotthāya pra vrajati śiras tasya rudatī dvādaśīr nātha jīvaty enam cānam prāśnantam upadraṣṭā grhṇāmi z 2 z yat praśiṣyam uttarataṣ pramṛṣaty udañ pratigrahītuṣ prāṇaṣ pra krāmati na divotthāya pra vrajati śiras tasya rudatī dvādaśīr nātha jīvaty enam cānam prāśnantam upadraṣṭā grhṇāmi z 3 z yat praśiṣyam paścāt prāñcam abhimṛṣati śarmaṇā cāivānam tad varmaṇā cābhimṛṣati śarma cāivāsmāi varma ca bhavati | jayaty odanam odanaloko bhavati ya evam veda z 4 z 16 anu 18 z

Hymns 118-126 appear to form a group connected in subject-matter and they may be connected with hymns 111-117, but of this I am not so sure.

127

(Ś. 10. 5)

[f205a11] indrasyoja sthendrasya saha sthendrasya balam sthendrasya nṛṣnam sthendrasya śuklam sthe-[12]ndrasya vīryam stha jiṣṇave yogāyā indrayogāir vo yunajmi jiṣṇave yo-[13]gāya viśvāni mānn upa tiṣṭhanti yuktā māpa stha yo-[14]gāya kṣatrayogāir vaḥ yogāyānna-[15]yogāir vaḥ yogāya vrahmayogāir vaḥ indrasyoja sthendrasya saha sthendra-[16]sya balam sthendrasya nṛmnam sthendrasya śuklam sthendrasya vīryam stha | jirṇave yogā-[17]yāpām yogāir vo yunajmi jiṣṇave yogāya viśvāni mā rūpānn upa ti-[18]ṣṭhanti yuktā māpa stha z 1 z

Read: indrasyāuja sthendrasya saha sthendrasya balam sthendrasya nṛmnam sthendrasya śuklam sthendrasya vīryam stha | jiṣṇave yogā-yendrayogāir vo yunajmi | jiṣṇave yogāya viśvāni mā rūpāny upa tiṣṭhanti yuktā ma āpa stha z 1 z indrasyāuja ° ° ° | jiṣṇave yogāya kṣatrayogāir vo yunajmi | jiṣṇave ° ° ° ma āpa stha z 2 z indrasyāuja ° ° ° | jiṣṇave yogāyānnayogāir vo yunajmi | jiṣṇave ° ° ° ma āpa stha z 3 z indrasyāuja ° ° ° | jiṣṇave yogāya vrahmayogāir vo yunajmi | jiṣṇave ° ° ° ma āpa stha z 4 z indrasyāuja sthen-



drasya saha sthendrasya balam sthendrasya nṛmpam sthendrasya śuklam sthendrasya vīryam stha | jiṣṇave yogāyāpām yogair vo yunajmi | jiṣṇave yogāya viśvāni mā rūpāny upa tiṣṭhanti yuktā ma āpa stha z 5 z 1 z

The ms seems clearly to indicate the arrangement of stanzas given here; and it may well be that the stanzas in Ś should be arranged in the same manner.

## 128

(Ś. 10. 5)

[f205a18] agner bhāga sthaḥ apām śukram devīr ā-[19]po varco ssāsu dattaḥ prajāpater vo dhāmnāsmāi lokāya sādāye | indra-[20]sya bhāgaḥ varuṇasya bhāgaḥ somasya bhāgaḥ yamasya bhāgaḥ pitṛnām [21] bhāgaḥ vṛhaspater bhāgaḥ prajāpater bhāgaḥ devasya savitur bhāgaḥ [f205b] sa apām śuklam devīr āpo varco ssāsu dhattaḥ prajāpater vo dhāmnāsmāi lokāya [2] sādāye z 2 z

Bm has ssāsta datuḥ and dhāstāssai in 19; dhatuḥ and dhāmnāssai in f205b1.

Read: agner bhāga stha | apām śukram devīr āpo varco 'smāsu dhatta | prajāpater vo dhāmnāsmāi lokāya sādāye z 1 z indrasya bhāga stha | ° ° | ° ° z 2 z varuṇasya bhāga stha | ° ° | ° ° z 3 z somasya bhāga stha | ° ° | ° ° z 4 z yamasya bhāga stha | ° ° | ° ° z 5 z pitṛnām bhāga stha | ° ° | ° ° z 6 z vṛhaspater bhāga stha | ° ° | ° ° z 7 z prajāpater bhāga stha | ° ° | ° ° z 8 z devasya savitur bhāga stha | apām śukram devīr āpo varco asmāsu dhatta | prajāpater vo dhāmnāsmāi lokāya sādāya z 9 z 2 z

## 129

(Ś. 10. 5)

[f205b2] yo āpo apām bhāgo yajuṣo devayajana idan tvān a-[3]tu sajamī tām u mātṛyamanakṣi tāis tum atya sṛjamī yo smān dveṣṭi yām ca vaya-[4]n dviṣmāḥ apāmūn sṛjuṣya | apām bindur yajuṣya | apām vego yajuṣya | a-[5]apām vatso yajuṣya | apām gāvo yajuṣya | apām garbhō yajuṣya | yo āpo a-[6]asmā prśnir divyo psv antar yajuṣyaḥ idan tvānṛtu sṛjamī tām ubhyāmana-[7]kṣi tāis tum abhya sṛjamī yo smān dviṣṭi yām vayān dviṣmāḥ yo āpo gupsv anta-[8]r yajuṣyā devayajanā idan tvān atu sṛjamī tām u mātṛyamanakṣi tāis tu-[9]m abhya sṛjamī yo smān dveṣṭi yām vayām dviṣmāḥ yo vāpo hiraṇyagarbhō psv anta-[10]r yajuṣo devayajanā idan tvān atu sṛjamī tām u mātṛyamanakṣi tāis tvam a-[11]bhya sṛjamī yo smān dveṣṭi yām vayān dviṣmāḥ z 3 z

Bm has sajamī and tāis tusaty° in 3; and anta in 6 and 8.

Read : yo va āpo apām bhāgo 'psv antar yajuṣyo devayajanaḥ | idaṁ  
 tam ati srjāmi taṁ mābhyavanikṣi | tena tam atyāsṛjāmi yo 'smān dveṣṭi  
 yaṁ vayaṁ dviṣmaḥ z 1 z yo va āpo apām ūrmir ° ° | ° ° | ° °  
 z 2 z yo va āpo apām bindur ° ° | ° ° | ° ° z 3 z yo va āpo apām  
 vego ° ° | ° ° | ° ° z 4 z yo va āpo apām vatso ° ° | ° ° |  
 ° ° z 5 z yā va āpo apām gāvo 'psv antar ° ° | idaṁ tā ati srjāmi  
 tā mābhyavanikṣi | tābhis tam atyāsṛjāmi ° ° z 6 z yo va āpo apām  
 garbho 'psv antar ° ° | idaṁ tam ati srjāmi tam mābhyavanikṣi |  
 tena tam atyāsṛjāmi ° ° z 7 z yo va āpo apām āsmā prēnir divyo 'psv  
 ° ° | ° ° | ° ° z 8 z yo va āpo apām agnayo 'psv antar yajuṣyā  
 devayajanaḥ | idaṁ tān ati srjāmi tān mābhyavanikṣi | tāis tam atyā-  
 srjāmi ° ° z 9 z yo va āpo apām hiraṇyagarbho 'psv antar yajuṣyo  
 devayajanaḥ | idaṁ tam ati srjāmi taṁ mābhyavanikṣi | tena tam  
 atyāsṛjāmi yo 'smān dveṣṭi yaṁ vayaṁ dviṣmaḥ z 10 z 3 z

130

(Ś. 10. 5)

[f205b11] yad urvācīnam āika-[12]hāyanānṛtaṁ kiṁ codima | āpo mā  
 tasmād enaso duritāt pātu viśvataḥ | [13] ariprāso ripram asmāt prā-  
 mād enaṁ duritaṁ supratikāḥ pra duṣvapnīm pra malaṁ [14] vahantu  
 | samudraṁ vo pa srjāmi svā yyonim apīhi | ariṣṭās sarvāyāso vā-[15]ta  
 naḥ kiñcanāmamat. z 4 z

Bm has sā in line 12 and prāsmad in 13.

Read : yad arvācīnam āikahāyanād anṛtaṁ kiṁ codima | āpo mā tasmād  
 enaso duritāt pātu viśvataḥ z 1 z ariprā āpo apa ripram asmat | prāsmad  
 eno duritaṁ supratikāḥ pra duṣvapnyaṁ pra malaṁ vahantu z 2 z  
 samudraṁ vo apa srjāmi svām yonim apītana | ariṣṭās sarvahāyaso mā  
 ca naḥ kiñ canāmamat z 3 z 4 z

St 3. The correction to apītana in b is necessary for grammar and meter.

131

(Ś. 10. 5)

[f205b15] viṣṇoḥ kramo si sapatnahā pṛthiviśaṁsi-[16]to gnistejās  
 pṛthivīm anu vi kramayaṁ pṛthivyā tan nirbhajāmo yo smā-[17]n dveṣṭi  
 yaṁ vayan dviṣmaḥ prathamajā sapatnān avānān vādhe tenā prākṛāmā  
 [18] nṛpām apanutvas sapatnahā viṣṇoḥ kramo si sapatnahāvarikṣassaṁ-  
 sito [19] vāyutejāntarikṣamanu vikramayam antarikṣas taṁ nirbhajāmo  
 yo smān dveṣṭi [20] yaṁ vayan dviṣmaḥ sahajān sapatnān avānān bādhe  
 tenā prākṛāmānvaśām [21] apanutvas sapatnahā viṣṇoḥ kramo si sapat-

nahā dyāuścamṣitā sūrya-[f206a]stejā didivam anu vikramaṁ divas taṁ  
nirbhajāmo yo smān dveṣṭi yaṁ vayaṁ dviṣmaḥ [2] aparajān sapatnān  
avāinān bādhe te tenā prakrāmānvaṇapāṁ apanuttas sapatna-[3]hāḥ  
sapatnā diguśamṣito vāyustejaḥ diśo num anu vi kramayan digbhi-[4]s  
tvaṁ sapatnāśāśito varuṇasteja āpo num anu vi kramayam ṛgbhis taṁ  
[5] sapatnahā diguścamṣitasamāmatejāḥ ṛco num anu vi kramayam ṛgbhis  
taṁ [6] sapatnahā yajñāścamṣito vrahmatejā yajñam anu vi krama  
yajñāt taṁ sapatnā | [7] ośadhiścamītas somatejāḥ āuśadhīr anu vi  
kramayam ośadhīs tvaṁ sa-[8]patrā kṛtiśāśamītas puruṣāntejās kṛṣim  
anu vi kramayam kṛṣyāt taṁ viṣṇo-[9]ḥ kramo si sapatnahā prāṇāśāś-  
sito annatejās prāṇam anu vi krama-[10]yaṁ prāṇāt taṁ nirbhajāmo  
yo smān dveṣṭi yaṁ vayaṁ dviṣmaḥ z 5 z

Bm has anna vi in line 6 and yajñātum; ośadhīr anu in 7; °śamṣitāḥ  
and kṛṣyatūṁ in 8; and prāṇatūṁ in 10.

Read: viṣṇoḥ kramo 'si sapatnahā pṛthivīśamṣito 'gnitejāḥ | pṛthivīm  
anu vi krame 'haṁ pṛthivyās taṁ nirbhajāmo yo 'smān dveṣṭi yaṁ vayaṁ  
dviṣmaḥ | prathamajān sapatnān avāinān bādhe ṭtenāprakrāmānvaṇapāṁ  
apanuttas sapatnahāṭ z 1 z viṣṇoḥ kramo 'si sapatnahāntarikṣasamṣito  
vāyutejāḥ | antarikṣam anu vi krame 'haṁ antarikṣāt taṁ nirbhajāmo  
yo 'smān dveṣṭi yaṁ vayaṁ dviṣmaḥ | saḥajān sapatnān ° ° ° z 2 z  
viṣṇoḥ kramo 'si sapatnahā dyāuśamṣitas sūryatejāḥ | divam anu vi krame  
'haṁ divas taṁ nirbhajāmo yo 'smān dveṣṭi yaṁ vayaṁ dviṣmaḥ |  
aparajān sapatnān ° ° ° z 3 z viṣṇoḥ kramo 'si sapatnahā dikśam-  
ṣito vāyutejāḥ | diśo anu vi krame 'haṁ digbhyas taṁ nirbhajāmo  
° ° | ° ° z 4 z viṣṇoḥ kramo 'si sapatnahāśāśamṣito varuṇatejāḥ |  
āśā anu vi krame 'haṁ āśābhyas taṁ nirbhajāmo ° ° | ° ° z 5 z  
viṣṇoḥ kramo 'si sapatnahā ṛkśamṣitas sāmātejāḥ | ṛco anu vi krame 'haṁ  
ṛgbhyas taṁ nirbhajāmo ° ° | ° ° z 6 z viṣṇoḥ kramo 'si sapatnahā  
yajñasamṣito vrahmatejāḥ | yajñam anu vi krame 'haṁ yajñāt taṁ nir-  
bhajāmo ° ° | ° ° z 7 z viṣṇoḥ kramo 'si sapatnahāuśadhīśamṣitas  
sometejāḥ | ośadhīr anu vi krame 'haṁ ośadhībhyas taṁ nirbhajāmo  
° ° | ° ° z 8 z viṣṇoḥ kramo 'si sapatnahā kṛṣīśamṣitas puruṣatejāḥ  
| kṛṣim anu vi krame 'haṁ kṛṣyās taṁ nirbhajāmo ° ° | ° ° z 9 z  
viṣṇoḥ kramo si sapatnahā prāṇasamṣito annatejāḥ | prāṇam anu vi  
krame 'haṁ prāṇāt taṁ nirbhajāmo yo 'smān dveṣṭi yaṁ vayaṁ dviṣmaḥ  
| aparajān sapatnān avāinān bādhe ṭtenāprakrāmānvaṇapāṁ apanuttas  
sapatnahāṭ z 10 z 5 z

In the last part of these verses we might read something like this:  
te na prākṛāmanta ṭpām apanuttās sapatnāḥ.

## 132

(Ś. 10. 5)

[f206a11] *agamo svar agamañ jyotir bhiṣtvā viśvās prtanārātis svabhyāvartaye sūryasyāvartam ānā-[12]vrte dakṣiṇām anāvrtam. diśo jyotiṣmatar abhi paryāvarta sapta ṛṣiṇ abhi paryā-[13]varte vrahmābhi paryāvarte vrahmaṇān abhi paryāvarte te me bhadra viṇeśchantu te me vrā-[14]vrāhmaṇavarcaśam. | yat te nnañ bhospata ākṣīti prthivīm anu | tasya nas tvañ bhu-[15]vanaspate mañ prayaśchat prajāpate vyāte parameṣṭhiṇo vrahmaṇodipadāmrtam. | [16] vāiśvānarasya dañṣtrābhyāñ hetis tvañ samudād abhiḥ yañ taśchātṛ āhutis samid devī [17] sahīyasī z rājño varuṇo si bandho si so mañ amuṣyāyāṇaṃ amuṣyāṣ putam ahne [18] prāṇe dadhana | apāñ asmāi vajrañ pra harāmi caturbhīś ca śīrṣabhidyāya vidvāñ so sya [19] sarvāñ prṣṇāntu sarvā tan me devānu jānanti viśve yad agne tapasā tapa upa [20] prekṣāmahe vayam. priyā śrutasya bhūyāsmāyusmantas sumedhasaḥ z 6 z*

Bm has no dittography in lines 13-14; it has tva bhuvaspate in 14-15; samidevī in 16; putrasahne in 17; and vidvāñ somya in 18.

Read: *agamañ svar agamañ jyotir bhy aṣṭhām viśvās prtanā arātīḥ z 1 z ṣvabhyāvartaye sūryasyāvartam anāvarte dakṣiṇām anv āvrtam | sā me draviṇaṃ yacchatu sā me vrāhmaṇavarcaśam z 2 z diśo jyotiṣmatīr abhi paryāvarte | tā me draviṇaṃ yacchantu tā me vrāhmaṇavarcaśam z 3 z sapta ṛṣiṇ abhi paryāvarte | te me ° ° te me ° z 4 z vrahmābhi paryāvarte | tan me ° ° tan me ° z 5 z vrāhmaṇāñ abhi paryāvarte | te me draviṇaṃ yacchantu te me vrāhmaṇavarcaśam z 6 z yat te 'nnañ bhuvaspata ākṣiyati prthivīm anu | tasya nas tvañ bhuvaspate saṃprayaccha prajāpate z 7 z vyāte parameṣṭhiṇo vrahmaṇāpīpadāma tam z 8 z vāiśvānarasya dañṣtrābhyāñ hetis tañ samadhād abhi | iyañ tañ psātṛ āhutis samid devī sahīyasī z 9 z rājño varuṇasya bandho 'si | so 'mum amuṣyāyāṇaṃ amuṣyāṣ putram anne prāṇe badhana z 10 z apāñ asmāi vajrañ pra harāmi caturbhṛṣṭīm śīrṣabhidyāya vidvāñ | so 'sya parvāñ pra ṣṇāntu sarvā tan me devā anu jānantu viśve z 11 z yad agne tapasā tapa upa prekṣāmahe vayam | priyāś śrutasya bhūyāsmāyusmantas sumedhasaḥ z 12 z 6 z*

The last stanza is Ś 7. 61. 1.

## 133

(Ś. 8. 10)

[f206a21] *virāḍ vā yadam agre jāyata tasyā jātāyā bibheka sarvam. imevedañ bhaviṣyati [22] na vayam iti sod akrāmat sū dakṣiṇāgnāu ny*

akrāmat. z yajñanlo vāmatayo bha-[f206b]vati ya evaṁ veda sā sabhā-  
yāmi yasya sabhām satyo bhavati sāmāntrane ny akrāmat. ya-[2]jñanto  
vāmatayo bhavati ya evaṁ veda sod akrāmat sāntarikṣe caturdhā vya-  
krāntātiṣṭha-[3]t tan devamānuṣyā vruvany antaram veda ubhayam  
upajivememām upa hvayāmāhi tām u-[4]pāhvayantaḥ ūrjayehi svadhehi  
sunṛty ehi āiravaty ehi tasyāgnir varcāsīt. [5] gayatrī abhidhāny apram  
odaḥ tasyā vṛhaś ca rantaraṇ ca dro stanapāsyām yajñāya-[6]jñam ca  
vāmadevyaṁ ca dvāu | oṣadhīr ve rathantaram deva duhram vyaco  
grhatāpo vā-[7]madevyaṁ yajñam yajñāyajñayam ye te vāi virājaṣ  
kāmadhugastanā [8] kāmāṇ kāmāṁ yajamānan duhayaḥ z 7 z

In the left margin opposite line 4 is nye, and there seems to be an indication that it corrects āirāvaty ehi: opposite line 5 is bhro correcting dro stana°.

Bm has imaṁ ve in f206a21; °ṣṭhatur de° in f206b2-3.

Read: virāḍ vā idam agre 'jāyata tasyā jātāyā abibhet sarvam | iyam  
evedam bhaviṣyati na vayam iti z 1 z sod akrāmat sā dakṣiṇāgnāu ny  
akrāmat | yajñanto vāsateyo bhavati ya evaṁ veda z 2 z <sod akrāmat>  
sā sabhāyām <ny akrāmat | yanty> asya sabhām sabhyo bhavati ya evaṁ  
veda z 3 z sod akrāmat sāmāntrane ny akrāmat | yajñanto vāsateyo  
bhavati ya evaṁ veda z 4 z sod akrāmat sāntarikṣe caturdhā vikrāntā-  
tiṣṭhat z 5 z tām devamānuṣyā abruvann antaram vedobhaye yad upa-  
jivememām upa hvayāmāhā iti z 6 z tām upāhvayanta z 7 z ūrja ehi  
svadha ehi sunṛta ehīravaty ehīty z 8 z tasyā agnir varca āsīt gāyatrī  
abhidhāny abhram ūdhaḥ z 9 z tasyā vṛhaś ca rathantaram ca dvāu stanāv  
āstām yajñāyajñīyam ca vāmadevyaṁ ca dvāu z 10 z oṣadhīr eva rathan-  
taram devā aduhran vyaco brhat z 11 z āpo vāmadevyaṁ yajñam yajñāya-  
jñīyam z 12 z ye te vāi virājaṣ kāmadhugā stanā kāmāṁ-kāmāṁ  
yajamānam dohayan z 13 z 7 z

## 134

(Ś. 8. 10)

[f206b9] vanaspatin āgaśchat tām vanaspatayo ghnata [10] sā sam-  
vatsare sam abhavat tasmāt samvatsare vanaspatīnām vṛkṣṇam avi rohatu  
[11] patyaṁ dasyāpriyam bhrātrvyaṣ sā pitṛṇām gaśchat tām pitaro  
ghnata sā mase [12] sam abhavat tasmān māse pitṛbhyo dadhatas sva-  
dhāvān pitṛsu bhavati pituryā-[13]nam panthām jānāti yaḥ sā devān  
āgaśchat tām devāghnata sārddhamāse sam a-[14]bhavat tasmād ardha-  
māse devebhyo juhuti | juhoty agnihotram. pra devayānam [15]  
panthām jānātiḥ sā mānuṣyāṇāgaśchat tām manuṣyāghnata sā sadyas  
sam a-[16]bhavat tasmād ubhayadur manuṣyāṇā upa haranty upāsyo  
bhavanti yaḥ z [17] z 8 z

Bm has abhavatusmān in f206b12, and similarly in 14 and 16; pasthām in 13; juhvati for juhuti in 14; in 15 it had jānātīḥ and erased the visarga sign.

Read: sod akrāmat sā vanaspatīn āgacchat tām vanaspatayo 'ghnata sā saṁvatsare sam abhavat | tasmāt saṁvatsare vanaspatīnām vṛkṇam api rohati patyate 'syāpriyam bhrātṛvyaṁ ya evaṁ veda z 1 z sod akrāmat sā pitṛn āgacchat tām pitaro 'ghnata sā māse sam abhavat | tasmān māse pitṛbhyo dadati svadhāvān pitṛṣu bhavati pra pitṛyāṇam panthām jānāti ya evaṁ veda z 2 z sod akrāmat sā devān āgacchat tām devā aghnata sārdhamāse sam abhavat | tasmād ardhmāse devebhyo juhoti juhoty agnihotraṁ pra devayāṇam panthām jānāti ya evaṁ veda z 3 z sod akrāmat sā manuṣyān āgacchat tām manuṣyā aghnata sā sadyas sam abhavat | tasmād ubhayadyur manuṣyāṇam upa haranty upāśya <gr̥ham> bhavanti ya evaṁ veda z 4 z 8 z

135

(Ś. 8. 10)

[f206b17] sāsuraṇāgacchat tām asurām upāhvayanta māyohīti ta-  
[18]syāḥ vāirocanas praharādūr vatsāsīd ayampātram pātram. | tām  
dvimūrdhā-[19]dityādhok tām māyām adhok tām māyām asurā upa  
jivanty upajīva-[20]niyo bhavati ya evaṁ veda z sā mānuṣyānāgaśchat  
tām manuṣyā\*pa-[21]hvayanty āirāvaty ehīti tasyā manur dhāivasvato  
vatsāsīt pṛthivī pātram [22] pātram tām pṛthur vāinyo dhok tām kṛṣiṇ  
ca sasyam cādhok tām kṛṣiṁ ca sasyam ca manu-[23]syā upa mā pitṛnā-  
gaśchat tām pitaro māhvayanta svadha yehīti tasyā ya-[f207a]mo vat-  
sāsīd rajatapātram pātram tām antako ādityo dhok tām svadhām adhok  
tā svadhām pi-[2]tara upa sā devān āgaśchat tām devā upāhvayanty  
ūrjayehīte tasyā indro va-[3]tsāsīd dārupātram pātram tām savitādhok  
tam ūrjam devā upāpā sā saptarṣi-[4]nāgaśchat tām saptarṣayopāhva-  
yanta vrahmanvaty ehīti tasyās somo vatsāsīs cha-[5]ndaś pātram pātram  
tām vṛhaspatir aso dhok tām vrahma ca tapaś cādhok tām vrahma ca  
tapaś ca sa-[6]ptarṣaya upā sā gandharvāpsarasān āgaśchat tām  
gandharvāpsarasā upāhva-[7]yanta puṇdhagandha hīti tasyāś kovīro  
vāiśravaṇo vatsāsīd dārupātram pātram tām ja-[8]tanādiś kāverako dhok  
tām puṇyagandham adhok tā puṇyagandham gandharvāpsarasā upā  
[9] sā puṇyajanān āgaśchat tām puṇyajanā upāhvayantirodhā yehīti  
tasyā [10] vasṛtas sūryavarcaso vatsāsīt puṣkaraparnam pātram pātram  
tām vasṛtus sūryava-[11]rcaso dhok tām tirodhām adhok tām tirodhām  
puṇyajanā upā sod akrāmat sā sa-[12]rpān āgaśchat tām sarpā upahva-  
yanta viṣavaty ahīti tasyās takṣako viṣābhayo [13] vatsāsīd alāpupātram

*tām dhṛtarāṣṭrerāvṛto dhok tām viṣam adhok tām viṣam adhok ta-[14]d viṣam śarpā upā jīvantyo bhavati ya evaṁ veda z tasmād yasmād alāvunā-[15]bhiṣiñcen manasā tvā pratyāhanmīyatu pratyāhanyāyat pratyāhartu viṣam [16] pratyāhartum anu prasṛjajyale viṣam asyaś priyam bhrātrvyam hanti ya evaṁ ve-[17]da z 9 z z anuvākam 19 z*

In the right margin of f206b opposite line 20 is “2 samcaya”; in the lower margin toward the left is “pātraṁ pātraṁ”.

In the top margin of f207a is “2” and directly below it just above pātraṁ in line 3 is “x 2”.

Bm has ayaspātraṁ in f206b18; after a correction it has śyān upā- in 20; manur vāi° in 21; pitaro sā° in 23; upa mā in f207a3; has pātraṁ only once in 10; has °hartūm in 16.

Read: sod akrāmat sāsurān āgacchat tām asurā upāhvayanta māya ehīti | tasyā vāirocanaś prāhrādir vatsa āsīd ayaspātraṁ pātraṁ | tām dvimūrdhārtvyo ‘dhok tām māyām adhok | tām māyām asurā upa jīvanty upajīvanīyo bhavati ya evaṁ veda z 1 z sod akrāmat sā manuṣyān āgacchat tām manuṣyā upāhvayantēravaty ehīti | tasyā manur vāivasvato vatsa āsīt prthivīpātraṁ pātraṁ | tām prthī vāinyo ‘dhok tām kṛṣiṁ ca sasyam cādadhok | tā kṛṣiṁ ca sasyam ca manuṣyā upa jīvanty upajīvanīyo bhavati ya evaṁ veda z 2 z sod akrāmat sā pitṛn āgacchat tām pitara upāhvayanta svadhā ehīti | tasyā yamo vatsa āsīd rajatapātraṁ pātraṁ | tām antaka ādityo ‘dhok tām svadhām adhok | tām svadhām pitara upa jīvanty upajīvanīyo bhavati ya evaṁ veda z 3 z sod akrāmat sā devān āgacchat tām devā upāhvayantorja ehīti | tasyā indro vatsa āsīd dārupātraṁ pātraṁ | tām savitādhok tām ūrjām adhok | tām ūrjām devā upa jīvanty upajīvanīyo bhavati ya evaṁ veda z 4 z sod akrāmat sā saptarṣiṁ āgacchat tām saptarṣaya upāhvayanta vrahmaṇvaty ehīti | tasyās somo vatsa āsīt chandasāpātraṁ pātraṁ | tām vṛhaspatir aso ‘dhok tām vrahma ca tapaś ca ‘dhok | tad vrahma ca tapaś ca saptarṣaya upa jīvanty upajīvanīyo bhavati ya evaṁ veda z 5 z sod akrāmat sā gandharvāpsarasān āgacchat tām gandharvāpsarasā upāhvayanta puṇyagandha ehīti | tasyās kubero vāisṛavaṇo vatsa āsīd dārupātraṁ pātraṁ | tām rajatanābhiḥ kāberako ‘dhok tām puṇyagandham adhok | tām puṇyagandham gandharvāpsarasā upa jīvanty upajīvanīyo bhavati ya evaṁ veda z 6 z sod akrāmat sā puṇyajānān āgacchat tām puṇyajānā upāhvayanta tirodha ehīti | tasyā vasurucis sāuryavarcaso vatsa āsīt puṣkaraparnāpātraṁ pātraṁ | tām vasurucis sāuryavarcaso ‘dhok tām tirodhām adhok | tām tirodhām puṇyajānā upa jīvanty upajīvanīyo bhavati ya evaṁ veda z 7 z sod akrāmat sā śarpān āgacchat tām śarpā upāhvayanta viṣavaty ehīti | tasyās takṣako viśāliyo vatsa āsīd alābupātraṁ pātraṁ | tām dhṛtarāṣṭra eravato ‘dhok tām viṣam adhok | tad viṣam śarpā upa jīvanty upajīvanīyo bhavati ya evaṁ veda z 8 z tasmād yasmā alabunābhiṣiñcet <pratyāhanyāt

z 9 z na ca pratihanyān> manasā tvā pratyāhanmīti pratyāhanyāt z 10 z  
yat pratyāhanti viṣaṁ pratyāhanti tam anu prasṛjyate viṣaṁ z 11 z  
asyāpriyaṁ bhrātṛvyaṁ hanti ya evaṁ veda z 12 z 9 z anu 19 z

## 136

(Ś. 10. 9)

[f207a17] aghāyatām api niṣyā mukhā-[18]ni sapatniṣu vajrasar-  
payitum. indreṇa dattāṣ prathamāś śatāudanā bhrā-[19]trvyāghnī  
yajamānāya gātū | vehis te carma bhavati barhin lomāni yāni [20] te |  
eṣāṁ dvādaśanāgrhāir grāva dveṣo adhi nrītyatu | bālās te prokṣaṇī ya  
[21] \*\*ntu jihvā sam mārṣṭy agne | śuddhā tvam yajñiyā bhūtvā divaṁ  
prehi śatāudane [22] \*\* yaś śatāudanām pacati kāmapreṇasyalpate prītā  
hy asya ṛtvijas sarve ya-[f207b]ntu yathāyatham. | ete devi śamitāraṣ  
prokta ye rocate janāḥ te tvā sarve gassantu [2] sahibhyo bhāiṣīś śatodane  
| sas svargam ā rohatu yatrādas trīdivaṁ divaḥ hira-[3]ṇyayjyotiṣaṁ kṛtvā  
yo dadātu śatāudanām. śatām lokān samāpnoti yeṣa [4] devās samāsate |  
apūpanābhiṁ kṛtvā yo danām. | vasavas tvā dakṣiṇa-[5]ta uttarān  
marutās tvā ādityās sarvā gopsantu sāgniṣṭomam abhi dravāḥ [6] gan-  
dharvāpsaraso deva rudrāṅgirasas tvā te tvā sarva gopsanta mātīrātram  
a-[7]ti dravāḥ antarikṣaṁ divaṁ bhūmim ādityā maruto diśaḥ lokā ca  
sarvā-[8]n āpnoti yo dadātu śatāudanām. z v1 z

The ms is slightly defaced by chipping at the beginning of lines 21 and 22 of f207a but a second hand has written ya at the end of line 20 and ne at the end of line 21 intending thus to supply the missing letters. In the top margin of f207b is śpaktā correcting prokta directly below it.

Read: aghāyatām api nahyā mukhāni sapatneṣu vajram arpayāitam |  
indreṇa dattā prathamā śatāudanā bhrātṛvyāghnī yajamānāya gātūḥ  
z 1 z vedis te carma bhavati barhir lomāni yāni te | eṣā tvā rasanāgrabhīd  
grāvā tvāiṣo adhi nrītyatu z 2 z bālās te prokṣaṇīs santu jihvā sam mārṣṭv  
aghnye | śuddhā tvam yajñiyā bhūtvā divaṁ prehi śatāudane z 3 z yaś  
śatāudanām pacati kāmapreṇa sa kalpate | prītā hy asya ṛtvijas sarve  
yantu yathāyatham z 4 z ye te devi śamitāraṣ paktāro ye ca te janāḥ |  
te tvā sarve gopsyanti māibhyo bhāiṣīś śatāudane z 5 z sa svargam ā  
rohatu yatrādas trīdivaṁ divaḥ | hiraṇyayjyotiṣaṁ kṛtvā yo dadāti  
śatāudanām z 6 z sa tāñi lokān sam āpnoti yeṣu devās samāsate |  
apūpanābhiṁ kṛtvā yo dadāti śatāudanām z 7 z vasavas tvā dakṣiṇata  
uttarān marutas tvā | ādityās sarvā gopsyanti sāgniṣṭomam ati dravāḥ  
z 8 z gandharvāpsaraso devā rudrāṅgirasas ca ye | te tvā sarve gopsyanti  
sātīrātram ati dravāḥ z 9 z antarikṣaṁ divaṁ bhūmim ādityān maruto  
diśaḥ | lokān ca sarvān āpnoti yo dadāti śatāudanām z 10 z 1 z



St 1. In pāda a niṣya would be a possible form and give an appropriate meaning; Ś has nahya and Kāuś. 65. 1 implies it.

## 137

(Ś. 10. 9)

[f207b8] *ghṛtaṁ prokṣantī subhagā* [9] *devān devī gamiṣyati | paktāram agni mā hiṁsīr divaṁ prehi śatodane |* [10] *ye pitaro diviṣado ntariḁśasadaś ca ye | ye ca me bhūmyā adhi tebhyas tan du-* [11] *kṣa sarvadā | kṣīraṁ sarpir atho madhu | yat te śīro ye śrṅgā yāu karṇāu yāu* [12] *ca te akṣāu ahamiśchām duhratām dātre kṣīraṁ sarpir atho madhu yat te mukhaṁ ye* [13] *jihvā ye dantā yā ca te hanū | yat te klomā ya dhrdayaṁ puritat saha-* [14] *ṇthikā | yat te kṛd devataste yantrāṇi yās ca te gudā | yat te paśur yo va-* [15] *nayur yo kṣīyaś ca codaram. yat te majjā yāny asthīni yan māṁsaṁ yaś ca* [16] *lohitam. yāu te bāhū yāu te aṁsāu duhanam yā ca te kakut. yat te* [17] *skandā yā grīvā yās prṣṭīr yās ca parśavaḥ z 2 z*

In the right margin a little above the end of line 8 the ms has tyāgā; and in the right margin opposite line 13 it seems to have ddhṛ, which is the needed correction.

Bm wrote at the end of line 8 subhagā and then corrected to subhāgā; it has jihmā and hanu in 12.

Read: *ghṛtaṁ prokṣantī subhagā devān devī gamiṣyati | paktāram aghnye mā hiṁsīr divaṁ prehi śatāudane z 1 z ye pitaro diviṣado 'ntariḁśasadaś ca ye ca me bhūmyā adhi | tebhyas tvaṁ dhukṣva sarvadā kṣīraṁ sarpir atho madhu z 2 z yat te śīro ye śrṅge yāu karṇāu yāu ca te akṣyāu | āmikṣām duhratām dātre kṣīraṁ sarpir atho madhu z 3 z yat te mukhaṁ yā jihvā ye dantā ye ca te hanū | āmikṣām ° ° ° z 4 z yat te klomā yad dhrdayaṁ puritat sahaṇthikā | āmikṣām ° ° ° z 5 z yat te yakṛd ye matasne yāntrāṇi yās ca te gudāḥ | āmikṣām ° ° ° z 6 z yas te plaśur yo vaniṣṭhur yāu kukṣī yac codaram | āmikṣām ° ° ° z 7 z yas te majjā yāny asthīni yan māṁsaṁ yac ca lohitam | āmikṣām ° ° ° z 8 z yāu te bāhū yāu te aṁsāu †duhanam yā ca te kakut | āmikṣām ° ° ° z 9 z ye te skandhā yā grīvā yās prṣṭīr yās ca parśavaḥ | āmikṣām duhratām dātre kṣīraṁ sarpir atho madhu z 10 z 2 z*

St 9. In pāda b doṣaṇī as in Ś is the only probable correction.

138

(Ś. 10. 9)

[f207b17] *yāu bhūrū a-*[18]*ṣṭhivantāu ye śraṇi yā ca te bhasat. | yat te puścam yo bālā dugdham yaś ca te* [19] *stanā yās te jaṅghā yās kṛṣṭhikā hr̥tsarā ye ca te śaphā | yat te carma* [20] *śatāudane yāni lomāny agne ahamikṣārduhratām tātre kṣīram sarpir atho* [21] *madhu | ayan te śunāmikṣām ayaṁ sarpir ayaṁ madhu | ayan te sarvākān du-* [22] *hām devi śatodane kruḷo te hastām puroḷāsāv ājyenābhighārite* [f208a] *tāu pakṣāu deva kṛtvā sā dātāram diva vaha | ulūkhale musule yaś ca carmaṇi* [2] *ya vā sūrpe taṇḍulāś kaṇā | yad vā vāto mātariśvā samātāgniś tad dhotā* [3] *suhutam kṛṇotu | imā āpo madhumatīr ghṛtaścotu vrahmaṇā hasteṣu | prapṛthak chā-*[4] *dayāmi yat kāmedhima-bhiṣiñcāmi vo haṁ tan no vayaṁ syāma patayo rayiṇā* [5] *z 3 z*

In the right margin opposite line 4 the ms has m. correcting to rayiṇām.

Bm has yo in f207b17; ahūmikṣ° in 20; suhām in 21-22; and rayiṇām as the last word.

Read: *yāu ta ūrū aṣṭhivantāu ye śroṇi yā ca te bhasat | āmikṣām duhratām dātre kṣīram sarpir atho madhu z 1 z yat te puccham ye te bālā yad ūdho ye ca te stanāḥ | āmikṣām ° ° ° z 2 z yās te jaṅghā yās kuṣṭhikā r̥ccharā ye ca te śaphāḥ | āmikṣām ° ° ° z 3 z yat te carma śatāudane yāni lomāny aghnye | āmikṣām duhratām dātre kṣīram sarpir atho madhu z 4 z ayaṁ te śunāmikṣām ayaṁ sarpir atho madhu | ayaṁ te sarvākān duhām devi śatāudane z 5 z kroḍāu te stām puroḷāsāv ājyenābhighāritāu | tāu pakṣāu devi kṛtvā sā dātāram divi vaha z 6 z ulūkhale musale yaś ca carmaṇi yo vā sūrpe taṇḍulāś kaṇāḥ | yaṁ vā vāto mātariśvā mamāthāgniś tad dhotā suhutam kṛṇotu z 7 z imā apo madhumatīr ghṛtaścuto vrahmaṇām hasteṣu prapṛthak sādāyāmi | yat kāma idam abhiṣiñcāmi vo haṁ tan no sarvaṁ saṁ padyatām vayaṁ syāma patayo rayiṇām z 8 z 3 z*

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(Ś. 9. 7)

[f208a5] *prajāpatīś ca parameṣṭhī ca śṛṅge indras so agnir lolātaṁ so-* [6] *somo rājā mastiṣkas satyaṁ cakṣur itaṁ śrotre prāṇāpānāu nāmivate dyāur utta-* [7] *rā \*anus prthivy ādharā | agnir āsyaṁ vidyuj jīhvā maruto dantāś pavamāna-* [8] *ś prāṇaḥ viśvaṁ vāyuś kaṇṭhas svargo lokaś kṛṣṇadravyadriṇī vivaśvaḥ reva-* [9] *tī grīvāś kṛttikās skandhā gharṇo vaś cyeno kroḷo antarikṣām pājasyaṁ mi-* [10] *ttraś ca varuṇāś*

cānsāu tvaṣṭā cāryamā cā dohinī | mahādevo bāhū [11] vṛhaspatīṣ kakut  
vṛhatīṣ kikasā | devānām pātnīṣ prṣṭāyā upasa-[12]daṣ parisavaḥ vrahma  
ca kṣattram ca śrouṇī balam ūrū | dhātā ca savitā [13] cāṣṭhivantāu  
jañghā gandharvāpsarasas kuṣṭhikā ṛtaś śaphā | ceto hr-[14]hṛdayam kṛn  
medha harimā pitum vrataṁ puritat. | kṣuta kuṣṭatarā va-[15]niṣṭha par-  
vatā prāśa devayajanā gudā manuṣyāntrāṇy abhrā udaram i-[16]tarajanā  
ūvadhyam rakṣāṁsi lohitaṁ. kruddho vṛkkāu manyur āṇḍāu [17] prajāḥ  
śepas samudro vastir nadi śrūtrī stanayitnur ūdho varṣasya pata-[18]ya  
stanā viśvavyacāś carma oṣadhayo romāṇi nakṣattrāṇi rūpam abhram  
[19] pave majjā nidhanam bhūtyāṣ prajāyāṣ paśūnām bhavati ya evam  
veda z [20] indra prāṇ tiṣṭhan dakṣi\*ā tiṣṭhamn yamaṣ pratyam tiṣṭham  
dhātodaṁ tiṣṭhan sa-[21]vitā | nṛṇān prāptas somo rājā nṛtānandaḥ  
ikṣamāṇo mittrā-[f208b]varuṇo yuyamāṇo vāiśvānaro yuktaṣ prajāpatir  
vimuktas sarvam etad vāi vo rūpam | u-[2]pānam rūpamṇvataṣ paśavas  
tiṣṭhanti yā evam veda z 4 z anuvā 20 zz

In the right margin of f208a opposite line 14 is *sku*; and in the lower margin under *nṛṇān* of line 21 is *trṇām*.

Bm has *nāsivate* in f208a6; no lacuna in 7; *mitum* in 14; *atrā* for *abhrā* in 15; *vastir* in 17 and *°yitnum ūpo*; *prā* in 20 and no lacuna.

Read: prajāpatīṣ ca parameṣṭhī ca śrūge indraś śīro agnir lalāṭam  
z 1 z *somo rājā mastiṣkas satyam cakṣur ṛtam śrotre prāṇāpānāu nāsike*  
*dyāur uttarahanuṣ pṛthivy adharahanuḥ* z 2 z *agnir āsyam vidyuj jihvā*  
*maruto dantāṣ pavamānaṣ prāṇaḥ* z 3 z *viśvam vayoṣ svargo lokaṣ*  
*kṛṣṇadram vidhariṇī tvivaśvaḥ* z 4 z *revatir grīvaṣ kṛttikā skandhā*  
*gharmo vahaḥ* z 5 z *śyenaṣ kroḍo antarikṣam pājasyam* z 6 z *mitraś ca*  
*varuṇaś cānsāu tvaṣṭā cāryamā ca doṣaṇī* z 7 z *mahādevo bāhū vṛhaspatīṣ*  
*kakut vṛhatīṣ kikasāḥ* z 8 z *devānām patnīṣ prṣṭya upadaṣ parśavaḥ*  
z 9 z *vrahma ca kṣattram ca śrouṇī balam ūrū* z 10 z *dhātā ca savitā*  
*cāṣṭhivantāu jañghā gandharvā apsarasaṣ kuṣṭhikā ṛtaś śaphāḥ* z 11 z  
*ceto hṛdayam yakṛn medhā ṭharimā cittam vrataṁ puritat* z 12 z *kṣut*  
*kuṣṭir irā vaniṣṭhuṣ parvatāṣ plāśayaḥ* z 13 z *devayajanā gudā manuṣyā*  
*antrāṇy atrā udaram* z 14 z *itarajanā ūbadhyam rakṣāṁsi lohitaṁ* z 15 z  
*krodho vṛkvāu manyur āṇḍāu prajā śepaḥ* z 16 z *samudro vastir nadi*  
*sūtri stanayitnur ūdho varṣasya patayas stanāḥ* z 17 z *viśvavyacāś car-*  
*māuṣadhayo lomāṇi nakṣattrāṇi rūpam* z 18 z *abhram pavam majjā*  
*nidhanam* z 19 z *<īśāno> bhūtyāṣ prajāyāṣ paśūnām bhavati ya evam*  
*veda* z 20 z *indrah prāṇ tiṣṭhan dakṣiṇā tiṣṭhan yamaṣ* z 21 z *pratyāṇ*  
*tiṣṭhan dhātodaṁ tiṣṭhan savitā* z 22 z *trṇāṇi prāptas somo rājā* z 23 z  
*āvṛtta ānanda ikṣamāṇo mitrāvaruṇāu* z 24 z *yuyamāṇo vāiśvānaro*  
*yuktaṣ prajāpatir vimuktas sarvam* z 25 z *etad vāi viśvarūpam* z 26 z  
*upānam rūpavantaṣ paśavas tiṣṭhanti ya evam veda* z 27 z 4 z *anu* 20 z

St 2. *satyam* ° ° ° *nāsike* is not in Ś.

- St 4. At the end Ś has niveṣyaḥ, which may have once stood in Ppp.  
 St 11. At the end Ś has aditiḥ, of which ṛtaś may be a corruption.  
 St 12. In this cittam is reported by Roth in WT as the reading of the ms; of course it might be pittam or mittam.  
 St 19. In this perhaps pībo as in Ś ought to be restored.

## 140

(Ś. 12. 5)

[f208b3] śrameṇa tapasā sr̥ṣṭā vrahmaṇā vicṛtye śrutā | satyenāvṛtā śriyā prāvṛ- [4]tā yaśasā parivṛtā sudhayā parihitā śraddhayā paryūḍhā kṣikṣayā gu- [5]ptā yajñe pratiṣṭhitā loko nidhanam śchandāṁsi rūpam aṅgirasas santāpā vrahma [6] padavāyam vrāhmaṇo adhipatis tām ādadhānasya vrahmagavī jinvato vrā- [7]hmaṇam kṣattriyasyāpa krāmatu sūnṛtā vīryam puṇyalakṣmīḥ z 1 z

Bm has vicyatye in line 3 and ṛlakṣmī in line 7.

Read: śrameṇa tapasā sr̥ṣṭā vrahmaṇā vitta ṛte śritā z 1 z satyenāvṛtā śriyā prāvṛtā yaśasā parivṛtā z 2 z svadhayā parihitā śraddhayā paryūḍhā dikṣayā guptā yajñe pratiṣṭhitā loko nidhanam z 3 z chandāṁsi rūpam aṅgirasas saṁtāpā vrahma padavāyam vrāhmaṇo adhipatiḥ z 4 z tām ādadhānasya vrahmagavīm jinvato vrāhmaṇam kṣatriyasya z 5 z apa krāmatu sūnṛtā vīryam puṇyalakṣmī z 6 z 1 z

## 141

(Ś. 12. 5)

[f208b8] ojaś ca tejaś ca sahaś ca balaṁ ca vāk cendriyam ca śrīś ca dharmas ca vrahma ca [9] kṣatram ca rāṣtram ca viśiś ca tviśiś ca yaśas ca varcaś ca draviṇam cāyu- [10]ś ca śrotram ca tāni sarvāṇy āpa krāmanti kṣattriyasya

Bm has balaś ca in line 8.

Read: ojaś ca tejaś ca sahaś ca balaṁ ca vāk cendriyam ca śrīś ca dharmas ca z 1 z vrahma ca kṣatram ca rāṣtram ca viśas ca tviśiś ca yaśas ca varcaś ca draviṇam ca z 2 z āyus ca śrotram ca z 3 z tāni sarvāṇy āpa krāmanti kṣatriyasya vrahmagavīm <ādadhānasya jinvato vrāhmaṇam> z 4 z 2 z

- St 3. In Ś the list is longer but there is no assurance that it was so in Ppp.

## 142

(Ś. 12. 5)

[f208b10] *vrahmagavy aghahavi*-[11]*śā krtyā pūlpānyaja āvṛtā sarvāṇy asyām ghorāṇi sarve ca mṛtyava*-[12]*s sarve puruṣavadhā sā vrahmajyam vrahmagavy āṇiyamānā mṛtyoṣ paḍviṣā*-[13]*diti menaś catavadhā hi sā vrahmajyasya kṣatur yaśā mahādevo na pekṣa*-[14]*māṇā | vajro dhāvanti hetīś śaphā nirṛṣanti kṣurupavad īkṣamāṇā mṛ*-[15]*tyur ahaṁ kṛṇvati vācyamānāna sphūrjayati vrahmagavi vrahmajyasya* z [16] z 3 z

The ms has an interlinear correction “gā” over *vrahmagavy* in line 10.

Bm has *vācyamāṇā*° in line 15.

Read: *vrahmagavy aghaviṣā krtyā †pūlpānyajāvṛtā* z 1 z *sarvāṇy asyām ghorāṇi sarve ca mṛtyavaḥ* z 2 z *sarve ca puruṣavadhāḥ* z 3 z *sā vrahmajyam vrahmagavy āṇiyamānā mṛtyoṣ paḍviṣa ā dyati* z 4 z *meniś śatavadhā hi sā vrahmajyasya kṣitir hi sā* z 5 z *mahādevo nāpekṣamāṇā* z 6 z *vajro dhāvanti hetīś śaphān nirubhanti kṣurapavir īkṣamāṇā* z 7 z *mṛtyur hiṅkṛṇvati vāśyamānānu sphūrjayati vrahmagavi vrahmajyam* z 8 z 3 z

St 1. Ś begins sāiṣā bhīmā.

St 8. Unless we largely disregard syntax of cases for Ppp *vrahmajyam* seems to be needed. It looks as if the end of this hymn had been influenced by the end of the next.

## 143

(Ś. 12. 5)

[f208b16] *ugro devas puśchaṁ paryasyanti sarvajyāniṣ kaṇāir viri-varjaya*-[17]*nti rājayakṣmo himanti munir duhyamānā śirśaktir dug-dhāmbedar upati*-[18]*śṭhanti mithoyodhaṣ parāmṛṣṭā śaravyā mukhe pinīyamāno ṛtur hanyamāno* [19] *grḍhra hitāghahavipā vyatanti yatamo numatīta anugaśchanti prāṇān u*-[20]*pa dāsayati vrahmagavi vrahmajyam.* z 4 z

Bm has *muhyamānā* in 17 and *datur* in 18.

Read: *ugro devaṣ pucchaṁ paryasyanti* z 1 z *sarvajyāniṣ kaṇāu varīvarjayanti rājayakṣmo mehanti* z 2 z *menir duhyamānā śirśaktir dugdhā* z 3 z *sedir upatiṣṭhanti mithoyodhaṣ parāmṛṣṭā* z 4 z *śaravyā mukhe ‘pinahyamāna ṛtir hanyamānā* z 5 z *grḍhra hitāghaviṣā vyathanti tamō nipatītā* z 6 z *anugacchanti prāṇān upa dāsayati vrahmagavi vrahmajyasya* z 7 z 4 z

144

(Ś. 12. 5)

[f208b20] vāiraṁ vikṛtyamānā pāu-[21]trājyaṁ vibhājyamānān deva-  
ketu hya nahyamānā matirhitā nirṛtir ni-[22]hitā pāpmā nidhīyamānā  
pārśvam avidhīyamānā gharmaṣ paryadhiya-[f209a]mānā vāiśvānaraṣ  
paryāhitā viṣaṁ prayasvanti takmā prayastāndūla barhiṇi [2] paryākri-  
yamānā sevakma yajñā gandhena aghaṁ paśyamānā parā bhūtir upari  
[3] tās sarvāṣ krūdhiṣ pacyamāṇā samitā piśitā ārtir asyamānā ve kartu  
a-[4]sitāsito lokāś chinatti vrahmacārī vrahmajyam asmāś cāmuṣmāś ca  
z 5 z

Read: vāiraṁ vikṛtyamānā pāutrādyaṁ vibhājyamānā z 1 z devahetir  
hriyamānāmātir hitā nirṛtir nihitā z 2 z pāpmā nidhīyamānā pārūṣyam  
avadhīyamānā z 3 z gharmaṣ paridhīyamānā vāiśvānaraṣ parihitā z 4 z  
viṣaṁ prayasyanti takmā prayastā z 5 z mūlabarhiṇī paryākriyamāṇā  
sevakmayajñā gandhena z 6 z aghaṁ pacyamānā parābhūtir upahṛtā  
z 7 z śarvaṣ kruddhaṣ piśyamānā śimidā piśitā z 8 z avartir aśyamānā  
†vekartu aśitā z 9 z aśitā lokāc chinatti vrahmacārī vrahmajyam asmāc  
cāmuṣmāc ca z 10 z 5 z

St 9. Something like vāikṛtir would be possible here.

St 10. There seems no need to change vrahmacārī to vrahmagavī;  
in this setting the former term would readily be applied to the latter.

145

(Ś. 12. 5)

[f209a5] tasyāhananam kṛtyā menir āśasanam valagahanam ūvaddhya-  
vassvagatā malinva-[6]tāgniṣ kravyāda bhūtvā vrahmagavī vrahmajyam  
praviśyāti sarvāsāṁgā mūlāni vṛ-[7]ścitā śchinattasya piṭṛbandhuṣ parā-  
bhavayatu mātṛbandhu vivātiñjātīm sarvam api [8] kṣāpayatu vrahma-  
gavī kṣattriyaśyāpunandīyamānārdhāsvam enam asvagam apra-[9]visaṇ  
karoty aparāpariṇo bhavatu kṣiyate ya evaṁ viduṣo vrāhmaṇasya kṣattriyo  
[10] gām ādatte kṣipraṁ vāi tasyāhanane grddhrāṣ kurvatāilavam. |  
tasyādahanam pari nṛ-[11]tyanti keśinir āghrarāghrāṇā pāṇinorasa  
kurvāṇāṣ pāpam āilavam tasya vā-[12]stuṣ gaṅganam kurvate pa vṛṣāt  
kṣipraṁ vāi tasya pṛśchanti etad āsīd ataṁ nu dā z [13] z 6 z

In the right margin of f209a opposite line 10 is kṣī, possibly meant to  
correct kṣipraṁ; over tasyāhan° it has mya and also pya.

Bm has valāga° in line 5; śchinatusya in 7; °punardīyamānāvāsvam  
in 8, having first written °punan°.

Read : tasyā āhananam kṛtyā menir āśasanam valagahanam ūbadhyam z 1 asvagatā †malinvata z 2 z agniṣ kravyād bhūtvā vrahmagavī vrahmajyam praviśyātti z 3 z sarvāsyāṅgā mūlāni vṛṣcati z 4 z chinatty asya pitṛbandhu parā bhāvayati mātṛbandhu z 5 z vivāhān jñātīn sarvān api kṣāpayati vrahmagavī kṣatriyasyāpunardiyamānā z 6 z avāstum enam asvagam aprajasam karoty aparāparaṇo bhavati z 7 z ya evam viduṣo vrāhmaṇasya kṣatriyo gām ādatte z 8 z kṣipram vāi tasyāhanane grdhrāṣ kurvata āilavam z 9 z kṣipram vāi tasyāḍahanam pari nṛtyanti keśinīḥ z 10 z āghnānāḥ pāpinorasi kurvāṇāḥ pāpam āilavam z 11 z kṣipram vāi tasya vāstuṣ gaṅganam kurvate ‘pi vṛkāḥ z 12 z kṣipram vāi tasya prechanti yat tad āsīd idam nu tād iti z 13 z 6 z

St 2. Ś has parihṇutā, from which malinvata might have been corrupted. As a participle is indicated sā jinvitā may be considered; it seems better than malinitā.

St 12. If gaṅganam is correct it could mean “a going.”

146

(Ś. 12. 5)

[f209a13] śchindhy ā śchindhi pra śchintv apa kṣāmpaya kṣāpaya ādadhānam āṅgīrasa vrahma-[14]jyam ati dāśayaḥ | vāiśvadevī py ucyasaṁ kṛtyā pūlpajām āvṛtā | oṣanti samo-[15]śanti vrahmaṇo vajra kṣurapavarir mṛtyur bhūtvā vibhāvasuḥ ā datsve danatām varga [16] iṣṭam pūrtam cāśiṣā ādāya jitam jītāya loke amuṣmin prayaśchati | [17] mena śarvyā bhavāpyād akahaviṣā bhava | tayā pravṛknor ucitam agnir daha-[18]tu duṣkṛtam. dāivapiyūn arāḍasam. z vṛsci pra vṛsci śchi-[19]ndhy adhipraśchindhi kṛntapiklīnta piṇśa pra piṇśa oṣa sam oṣa daha pra daha [20] vrahmajyan lepy agnayā mūlād anusandaha z 7 z

Bm has pulpa- in line 14, and datsva in 15.

Read : chindhy ā chindhi pra chindhy api kṣāpaya kṣāpaya z 1 z ādadānam āṅgīrasi vrahmajyam ati dāśaya z 2 z vāiśvadevī hy ucyase kṛtyā †pūlpajām āvṛtā z 3 z oṣanti samoṣanti vrahmaṇo vajraḥ z 4 z kṣurapavir mṛtyur bhūtvā vibhāvasuḥ z 5 z ā datse jinatām varca iṣṭam pūrtam cāśiṣaḥ z 6 z ādāya jitam jītāya loke amuṣmin prayacchasi z 7 z meniś śaravyā bhavāghād aghaviṣā bhava z 8 z tvayā pravṛkṇam rujitam agnir dahatu duṣkṛtam z 9 z dāivapiyūm arāḍhasam z 10 z vṛśca pra vṛśca chindhy adhi prachindhi kṛntāpi kṛnta piṇśa pra piṇśa z 11 z oṣa sam oṣa daha pra daha vrahmajyam devi aghnya ā mūlād anu saṁdaha z 12 z 7

St 2. The reading of the ms, dāśayaḥ, is possible but I do not believe it is the correct one.

St 5. Ś has vi dhāva tvam at the end, which is better.  
The last ten stanzas of the Ś version are not in Ppp.

## 147

[f209a20] *yat te śīrṣāṇi dāurbhā-*[21]*gyaṁ sakte keśeṣu nihitaṁ lalāṭe*  
| *ayaṁ tad viśvabheṣajo apāmārgo pa lu-*[22]*mpatu | yat te abhrur dāur-*  
*bhāgyaṁ vācyoṣṭayoḥ yat te datsu dāurbhāgyaṁ jihvāyāṁ u-*[f209b]*vuke*  
*hitam. | yat te ahnor dāurbhāgyaṁ kaṇṭhe klomasu viṣṭhitam. | yat te*  
*skandheṣu* [2] *grevāsu dāurbhāgyaṁ kikasāsūnukye | yat te ahnor dāur-*  
*bhāgyaṁ aṅsayor upapa-*[3]*kṣayoḥ yat te bāhvor dāurbhāgyaṁ yam*  
*aratnyoṣ kalmuṣīr anu | yat te hastayor dāurbhāgyaṁ* [4] *pāṇyor aṅgulīr*  
*anu z 8 z*

In the left margin of f209b at the top is written *yat teyametti sūktam*.

Bm has *lussatu* in f209a22-23; *ahnāur dāur°* in f209b1; and *ahnāur dor°* in 3.

Read: *yat te śīrṣāṇi dāurbhāgyaṁ srakve keśeṣu nihitaṁ lalāṭe | ayaṁ*  
*tad viśvabheṣajo apāmārgo 'pa lumpatu z 1 z yat te bhruvor dāurbhāgyaṁ*  
*<nāsikayor> vācy oṣṭhayoḥ | ayaṁ ° ° ° z 2 z yat te datsu dāur-*  
*bhāgyaṁ jihvāyāṁ chubuke hitam | ayaṁ ° ° ° z 3 z yat te hanvor*  
*dāurbhāgyaṁ kaṇṭhe klomasu viṣṭhitam | ayaṁ ° ° ° z 4 z yat te*  
*skandheṣu grīvāsu dāurbhāgyaṁ kikasāsv anūkye | ayaṁ ° ° ° z 5 z*  
*yat te hanvor dāurbhāgyaṁ aṅsayor upapakṣayoḥ | ayaṁ ° ° ° z 6 z*  
*yat te bāhvor dāurbhāgyaṁ aratnyoṣ kalmuṣīr anu | ayaṁ ° ° °*  
*z 7 z yat te hastayor dāurbhāgyaṁ pāṇyor aṅgulīr anu | ayaṁ tad viśva-*  
*bheṣajo apāmārgo 'pa lumpatu z 8 z 8 z*

St 1. In pāda b *srakve* is good enough in form.

St 2. In pāda b *nāsikayor* is just a guess.

## 148

[f209b4] *yat te prṣṭeṣu dāurbhāgyaṁ jaghane sphijor hi-*[5]*tam. |*  
*yat te urasir dāurbhāgyaṁ pārśvayos stanayor hitam. yat te hrdaye*  
[6] *dāurbhāgyaṁ nābhyaṁ vakṣaṇānu | yat te priyanti dāurbhāgyaṁ*  
*yad vā yakani vrkṇayoḥ* [7] *yat te bhasadi dāurbhāgyaṁ yad vā vaśu-*  
*kapuṣkayoḥ yat te vasati dāurbhāgyaṁ ūrvo-*[8]*r jātvānor hitam. | yat te*  
*gudāsv antreṣu dāurbhāgyaṁ udare hitam. yat te vasti-*[9]*ṣu dāur-*  
*bhāgyaṁ vāniṣṭho plāśāvā hitam. yat te śroṇyor dāurbhāgyaṁ avacālū-*  
[10] *ṣayor hitam. yat te jaṅghayor dāu sthūrayoṣ pārṣṇyor hitam. z 9 z*

In the left margin opposite line 7 the ms has *yat ta bha*.

Bm has *yot te* in the first part of 5; *°muṣkayoḥ* in 7; *ūrvo* in 7-8; and *jaṅghūyor* in 10.



Read: yat te prṣṭeṣu dāurbhāgyaṁ jaghane sphijor hitam | ayaṁ tad  
 viśvabheṣajo apāmārgo 'pa lumpatu z 1 z yat ta urasi dāurbhāgyaṁ  
 pārśvayos stanayor hitam | ayaṁ ° ° ° z 2 z yat te hrdaye dāurbhāgyaṁ  
 nābhyaṁ vakṣaṇā anu | ayaṁ ° ° ° z 3 z yat te †priyanti dāurbhāgyaṁ  
 yad vā yakani vṛkkayoḥ | ayaṁ ° ° ° z 4 z yat te bhasadi dāurbhāgyaṁ  
 yad vā †vaśuka muṣkayoḥ | ayaṁ ° ° ° z 5 z yat te †vasati dāurbhāgyaṁ  
 ūrvor jānunor hitam | ayaṁ ° ° ° z 6 z yat te dudāsv antreṣu dāurbhāgyaṁ  
 udare hitam | ayaṁ ° ° ° z 7 z yat te vastiṣu dāurbhāgyaṁ vaniṣṭhāu  
 plāśāv āhitam | ayaṁ ° ° ° z 8 z yat te śroṇyor dāurbhāgyaṁ †avacalūṣayor  
 hitam | ayaṁ ° ° ° z 9 z yat te jaṅghayor dāurbhāgyaṁ sthūrayoḥ pārśvayor  
 hitam | ayaṁ tad viśvabheṣajo apāmārgo 'pa lumpatu z 10 z 9 z

St 6. In pāda a bhasadi would be a proper emendation if it had not appeared in st 5b.

## 149

[f209b10] yat te [11] gulphayor dāurbhāgyaṁ pādayor aṅgulir anu |  
 yat te gulphayor dāurbhāgyaṁ pādayo-[12]r aṅgulir anu | yat te kiṁ cid dāurbhāgyaṁ  
 aṅgam aṅgeṣu pratiṣṭhitam. | yad vā loma-[13]su viṣṭhitam. yat te kṣeṣu  
 dāurbhāgyaṁ prahāyām athitevane | yat te pārśi dāu-[14]rbhāgyaṁ māṁse  
 sthiṣu majjasu | yat te paśuṣu dāurbhāgyaṁ kṛṣyām uśane hitam. | [15]  
 yāt te paśusu dāurbhāgyaṁ kṛṣyām uśane hitam. | yā te lakṣmī bhrūṇa-  
 hatyām a-[16]tho yā te aputratā | yā te kā ca pāpi lakṣmī paśo yā te  
 ha patitā | [17] yat te dr̥ṣṭām pitr̥ṣadyam atho yat te ha paśutā |  
 ayaṁ tad viśvabheṣajo pāmā-[18]rgo apa lumpatu | kaṇṭharagnām  
 mahimārti pr̥ṇām devebhyaḥ kilviṣām yad vabhū-[19]va | imās tad  
 āpas pra vahantu riprām punātu mās śatadhāre pavitram. | [20]  
 snāhi riprām śamalan ca sarvaṁ kṛṣṇe cele sādāyitvā pāpam hitvā  
 va-[21]tti nirrtim mṛtyupāśām sūryajyotir abhy eṣy agnim. yāvanto  
 smān mahata-[f210a]s samudrān mucyamāno aṅhasaḥ pāpmanas ca |  
 punar manaḥ punar āyun nṛ āgam sā mā [2] dabhaṁ paṇayo yātudhā-  
 nām. | ava niprām anukṣmā hy aśastum apy ātmanaḥ va-[3]rcādhiyatām  
 mayi tejādhiyatām mayi prāṇāpānāu mā mā hāsiṣṭām sa-[4]rvam āyur  
 aśīya z 10 z anuvā 21 z

Bm omits aṅgam in 12; has bhūṇa° in 15; patho in 16; mahimārti in 18; varecaḥ dhīyatāsmayi in f210a 3-4; and prāṇāmāno in 4.

Read: yat te gulphayor dāurbhāgyaṁ padayor aṅgulir anu | ayaṁ  
 tad viśvabheṣajo apāmārgo 'pa lumpatu z 1 z yat te kiṁ cid dāurbhāgyaṁ  
 aṅgeṣv-aṅgeṣu pratiṣṭhitam yad vā lomasu viṣṭhitam | ayaṁ ° ° °  
 z 2 z yat te 'kṣeṣu dāurbhāgyaṁ prahāyām adhidevane | ayaṁ ° ° °  
 z 3 z yat te pārśve dāurbhāgyaṁ māṁse 'sthiṣu majjasu | ayaṁ ° ° °  
 z 4 z yat te paśuṣu dāurbhāgyaṁ kṛṣyām †uśane hitam | ayaṁ ° ° °

z 5 yā te lakṣmīr bhrūṇahatyātho yā te aputratā | ayaṁ ° ° ° z 6 z  
yā te kā ca pāpī lakṣmīr atho yā te apatyatā | ayaṁ ° ° ° z 7 z yat  
te 'dṛṣṭam pitrṣadyam atho yā te apaśūtā | ayaṁ tad viśvabheṣajo apā-  
mārgo 'pa lumpatu z 8 z kapṭhalagnaṁ †mahimātti pṛṇam† devebhyaṣ  
kilbiṣam yad babhūva | imās tad āpaṣ pra vahantu ripraṁ punātu mā  
śatadhāraṁ pavitram z 9 z snāhi ripraṁ śamalaṁ ca sarvaṁ kṛṣṇe cele  
sādayitvā pāpam | hitvāvartim nirṛtim mṛtyupāśāṁ sūryajyotir abhy eṣy  
agnim z 10 z avantv asmān mahatas samudrān mucyamāno aṇhasaṣ  
pāpmanaś ca | punar manaṣ punar āyur na āgan mā mā dābhan paṇayo  
yātudhānāḥ z 11 z ava ripraṁ †anukṣmāhy aśastim apy ātmanaḥ | varca  
ādhiyatām mayi teja ādhiyatām mayi | pṛāṇāpānau mā mā hāsiṣṭam  
sarvaṁ āyur aśīya z 12 z 10 z anu 21 z

St 5. In pāda b we might consider musale.

St 11. For pāda a cf. VS 4. 15a, etc.

St 12. For the latter part cf. Ś 16. 4. 5.

### 150

[f210a4] vrahmā jajñānam ity ekā [5] vrahma bhrājad ud agād anta-  
rikṣam divam ca vrahma vādhūṣṭā amṛtenāmṛtyum. [6] vrahmopadrasṭā  
sukṛtasya sāksāḍ vrahmāsmid apa hantu śamalaṁ tapaś ca | pra-[7]ticir  
āyatā sthata vitatā paśyāmayi samudre sūyāhitā | surāṇā-[8]m asmāi |  
haris suparṇo divam ā ruruhom arcīṣā ya tvā dipsanti divam utpata-  
[9]ntāma | ava tām jahi rasā jātavedo bibhyam ugro arcīṣā divam ā roha  
sūrya | [10] ayojālāsura māyano ayasmāi paśer aṅkino ye caranti | tāṁs  
te rayyo mi harasa [11] jātavedas sahasratristiṣ sapatnān pramṛṇyan  
yāhi vajraḥ devānām adīpā [12] yetu gharma ṛtena tvā anṛtaṁ vicaṣṭe |  
hiraṇyavarṇo nabhaso deva sūrya gharma [13] bhrājam divo nto pary e  
viśvataḥ vibhyotante vidyuto agnijihvā hiraṇyava-[14]rṇāmṛtāpsv antas  
samudre | rudrasya kṣapano manayitno vidyutasya vāiśvānarasya [15]  
hetīṣ pari ṇo vṛṇaktu | vidyutā bhajaṁ hṛdaṁ yāty agnir vyāghrāpmuśado  
ya-[16]tra bhīmā | viṣṇoḥ kramāis tavayany eti rudro nudām śatṛṇ  
vimṛdhor dhādhamāno [17] sapatnaṣ pratiṣo me bhavantu | apo vasānas  
sasāṇy antarikṣam divam ca sa-[18]middho agnir divyās tapo dhāt.  
vāiśvānaraś śamayaś śitarūre apām supa-[19]rṇo divyetu pṛṣṭhe vāiś-  
vānaraḥ samudraṁ pary eti śukro gharma bhrājam te te-[20]jasā roca-  
mānaḥ anudoś chatṛṇ pradahan ma sapatnān ādityo dhyā-[21]m adhy  
arukṣad vipaśyat. z 1 z

In the right hand margin of f210a opposite line 6 the ms has saṁśayaṁ[?], perhaps correcting śamalaṁ: opposite line 7 it has ryā correcting sūyā°: and opposite line 8 it has hantā, which does not seem to belong anywhere in the text.

Bm has *harase* at the end of f210a10; and *vimṛdho vādh°* in 16.

Read: *vrahma jajñānaṁ prathamam purastād vi sīmatas suruco vena āvaḥ | sa budhnyā upamā asya viṣṭbhāḥ sataś ca yonim asataś ca vi vaḥ z 1 z vrahma bhrājad udagād antarikṣam divam ca vrahmāvādhūṣṭāmṛtena mṛtyum | vrahmopadrasṭā sukṛtasya sāksād vrahmāsmad apa hantu śamalaṁ tamaś ca z 2 z pratīcīr āyatās sthitā vitatāḥ paśyāmahi samudre sūryayāhitās surāṇam asmāi z 3 z haris suparṇo divam āruho 'rciṣā ye tvā dipsanti divam utpatantam | ava tān jahi harasā jātavedo 'bibhyad ugro arcīṣā divam ā roha sūrya z 4 z ayojālā asurā māyino ayasmayāiḥ pāśair anikino ye caranti | tān te radhyāmi harasā jātavedas sahasrabhṛṣṭis sapatnān pramṛṇan yāhi vajraḥ z 5 z devānām adhipā etu gharmaṛtena bhrājan amṛtam vicaṣṭe | hiraṇyavarṇo nabhaso deva sūryo gharma bhrājan divo 'ntān paryeṣi viśvataḥ z 6 z vidyotante vidyuto agnījihvā hiraṇyavarṇā amṛtā apsv antas samudre | rudrasya kṣiparṇos stanayitnor vidyut tasya vāiśvanārasya hetīḥ pari ṇo vṛpaktu z 7 z vidyutā bhrājan hradam yāty agnir vyāghrā apsuṣado yatra bhīmāḥ | viṣṇoḥ kramāis stavayann eti rudro nudaṁ śatrūn vimṛdho bādhamāno 'sapatnāḥ pradiśo me bhavantu z 8 z apo vasānas samāity antarikṣam divam ca samiddho agnir divyas tapo 'dhāt | vāiśvanarāś śamayaś śītarūre apām suparṇo diva etu pṛṣṭhe z 9 z vāiśvanaras samudram pary eti śukro gharma bhrājan tejasā rocamāṇaḥ | nudaṁ chatrūn pradahan me sapatnān ādityo dyām adhi rukṣad vipāscit z 10 z 1 z*

St 1. This appeared as Ppp 5. 2. 2; 6. 11. 1: it is Ś 4. 1. 1, etc.

St 2. This is Kāuś 97. 8.

St 4. This and the next are Ś 19. 65 and 66. Ś has *randhayāmi* in 19. 66. 1c.

St 6. This and st 10 are in Vāit 14. 1.

St 8. In pāda c stanayann would seem to fit exactly, but just for that reason I have hesitated to restore it.

### 151

[f210a21] *vāiśvanarasyañainantarikṣam divam ca [f210b] samiddho gnir divyas tamo jāt. sikṣantu asmābhiṣuṇvanti soma ṛtena bhrāja-samṛtam [2] vaste arhi | rāñjayate nelayata sthītarūrī tanvo asya bhīme | rūpāṇy eti ba-[3]hudhā vasāno grahā kaṇvānas tanva parāce | pāñcāre cakrē parivartamāne [4] tasminn ā tasthur bhūvanāni viśvā | tāsya nāksās tapyate bhūriḍbhāras sánād evá [5] nās chidyatē sanūbhīḥ | pañca-bhis taputa tapuveṣa etat sahasradhāmāni a-[6]dhi tiṣṭhanty enam. sapta tvā sūrya harito nahanti vrahmañādityas trivṛtā su-[7]svane | vidyotate dyotatā ya dyotater astv antar amṛto gharma dugdham. hartā vṛttra-[8]sya haritām anikam anādiṣṭā tenas sūryasya | gharmaṣ paścād*

uta gha-[9]rmaṣ purastād ayaṁdañṣṭrāya dviṣato pi nadhma | vāiś-  
vānaraś ca sayā śītarūre va-[10]sānas sapatnān me dviṣato hantu sarvān.  
| ṛtūnirṛtubhiś śamayati vrahma-[11]ṇā tejasā ca | vrahma jajñānam  
prathamam samārabhe tvaj jāyamānam na vibhe na [12] tad vide | ta  
rohamānam vitaryām ha tatasya nāḍyā tatā | vitatās tatātātā [13]  
amartyājā nas svarājyabhāra rayim jājana svajasu bhartā | prajāpatiḥ  
prajā-[14]bhis samvidānas trīṇi jyotiṣi tadāte ca pākaḥ prajāpatiḥ carasi  
[15] garbhe antas svajāyamāno bahudhā vi jāyate | tasya padam abhi-  
paśyanti veda-[16]śas tasminn ārpitā bhuvanāni viśvā z 2 z

Bm has rārjayate in line 2; nakṣas in 4; tapūta in 5; and vṛtvasya at the end of 7.

Read: vāiśvānaraś samāity antarikṣam divam ca samiddho 'gnir divyas  
tapo 'dhāt | śikṣanta asmā abhiṣunvanti soma ṛtena bhrājann amṛtaṁ  
vaste tarhi z 1 z rañjayate nīlayate śītarūre tanvāv asya bhīme | rūpāny  
eti bahudhā vasāno grahān kṛtvāṇaṣ tanvaḥ parāce z 2 z pañcāre cakre  
parivartamāne tasminn ā tasthur bhuvanāni viśvā | tasya nākṣas tapyate  
bhūribhāras sanād eva na chidyate sanābhiḥ z 3 z pañcabhis taptas tapatv  
eṣa etat sahasradhāmāny adhi tiṣṭhanty enam | sapta tvā sūrya harito  
vahanti vrahmaṇāditya trivṛtā savane z 4 z vidyotate dyotata ā dyotate  
cāpsv antar amṛto gharma udyan | hantā vṛtrasya haritam anīkam  
anādhṛṣṭās tanvas sūryasya z 5 z gharmaṣ paścād uta gharmaṣ purastād  
ayaṁdañṣṭrāya dviṣato 'pi dadhmaḥ | vāiśvānaraś ca śītarūre vasānas  
sapatnān me dviṣato hantu sarvān z 6 z ṛtūn ṛtubhiś śamayati vrah-  
maṇāikavīro gharmaś śucānaḥ samidhā samiddhaḥ | vrahma tvā tapati  
vrahmaṇā tejasā ca gharmah sāhasraḥ samidhā samiddhaḥ z 7 z vrahma  
jajñānam prathamam samārabhe taj jāyamānam na vibhye na tad vide |  
tad rohamānam vitaryām ha tatasya nāḍyā tatā vitatās tatātātā z 8 z  
amartyājā nas svarājyabhāro rayim jājana svajasu bhartā | prajāpatiḥ  
prajābhis samvidānas trīṇi jyotiṣi dadhate cāpākaḥ z 9 z prajāpatiḥ  
carati garbhe antas svajāyamāno bahudhā vijāyate | tasya padam abhi-  
paśyanti vedhasas tasminn ārpitā bhuvanāni viśvā z 10 z 2 z

St 1. Cf. the preceding hymn st 9ab and 6b; the emendations in cd can readily be doubted.

St 3. This has appeared above as 67. 13; it is RV 1. 164. 3; Ś 9. 9.  
11. Pāda b here agrees with RV, but does not do so in 67.

St 4. Pādas cd here are slightly reminiscent of RV 4. 13. 3.

St 5. This and the next two stanzas are in Vāit 14.

St 8. The words between daggers are partly corrupt I believe.

St 9. For pādas cd cf. VS 8. 36 and others, including Vāit 25. 12.

St 10. For pādas ab cf. Ś 10. 8. 13 etc. For d cf. Ś 9. 9. 11 and 14.

## 152

[f210b16] yasmin devān pitaro manu-[17]ṣyā rā nābhāv iva svataḥ  
 apan tvā puṣpaṁ pr̥schāmi yatra taṁ pāyā hitam. [18] yatrāpaṁ puṣpaṁ  
 nihitaṁ māyāti hataṁ guhāra yo vāi tat ta vidyāt pratyā-[19]kṣaṁ sa  
 vidyād vrāhmaṇaṁ mahat. maṇis tu sūtro nihatas svaryad ū-[20]rdhva  
 striyaṁ viśatu prajānan. sa pumān puṁso janayan tatena sarvām ada-  
 [f211a]ntām aśchatu sadyeva | sarvām rātriyaṁ sahoṣitvādityo jāta-  
 vedasā | agner adhi diva-[2]m āroham āyusā sa punantu mā | varcasā  
 saṁsr̥jātu mām. | gharmaṣ sahasra saṁ-[3]dhās samiddho sapatnāḥ  
 pradīśo me bhavantu | sapatnān sarvān me sūrya hantu vāiśvā-[4]naro  
 hari gharmaṣ tapatu pradahatu | bhrātṛvyān dviṣato vṛkā | udyan me  
 śukrādi-[5]tyo vimṛdho vacmi sūrya | vāiśvānaraḥ pradahatu bhrātṛvyān  
 dviṣato mama | ādantā-[6]ś śatrūn āditya vimṛdho harmi rakṣasā | śukraṁ  
 suvarṇaṁ hari vrahma bhrājasraṁ jyo-[7]tir divam ātatāna | haris  
 suvarṇaḥ sr̥jatu bhayaṁkaro hiraṇyavarṇo duritā [8] pāśu | sapatnān  
 sarvān me sūryaṁ etu vāiśvānaro gr̥ham. | mahantvam arthaṁ pari-  
 [9]sadyety ahorātre vitataḥ chakra udyam. sapatnān sarvān me sūrya  
 etu vāiśvānaro gr̥-[10]ham. | udyān adyā mitramaha ity ekā | 1 tejās  
 tvapāṁsī mukhato bibhārmy ā-[11]nandaṁ bhūtaṁ mahasi pratitiṣṭhām.  
 paryūhamāṇāś śrayateṣu sarvato amoghaṁ [12] satyaṁ yaśa udyatante  
 z 3 z

In the left hand margin of f211a, opposite line 5-6 is śāi, but I do not see to what it may refer.

Bm has guhāna in f210b18, and tatu; puso in 20; sūrya in f211a3; vāsmi in 5; and urtham in 8.

Read: yasmin devāḥ pitaro manuṣyāś cārā nābhāv iva śritāḥ | apāṁ  
 tvā puṣpaṁ pr̥schāmi yatra taṁ nāyayā hitam z 1 z yatrāpāṁ puṣpaṁ  
 nihitaṁ māyābhir hitaṁ guhā na | yo vāi tad vidyāt pratyakṣaṁ sa  
 vidyād vrāhmaṇaṁ mahat z 2 z maṇis tu sūtro nihatas ṣvaryad ūrdhva  
 striyaṁ viśatu prajānan | sa pumān puṁso janayan tatena ṣsarvām  
 adantām ṛchhatu sadyevaṣ z 3 z sarvām rātrīm saṁ oṣatv ādityo jāta-  
 vedasā | agner adhi divam ā roham āyusā sa punātu mām varcasā saṁ  
 sr̥jatu mām z 4 z gharmaṣ sahasraḥ saṁidhā samiddho 'sapatnāḥ pradīśo  
 me bhavantu | sapatnān sarvān me sūryo hantu vāiśvānaro hariḥ |  
 gharmaṣ taptas pra dahatu bhrātṛvyān dviṣato vṛṣā z 5 z udyan me śukra  
 ādityo vimṛdho ṣvacmi sūryaḥ | vāiśvānaraḥ pra dahatu bhrātṛvyān  
 dviṣato mama z 6 z ṣādantāś śatrūn āditya vimṛdho hanmi rakṣasā |  
 śukraṁ suvarṇaṁ hari vrahma bhrājiṣṭhām jyotir divam ā tatāna z 7 z  
 haris suvarṇaḥ sr̥jatv abhayaṁkaro hiraṇyavarṇo duritā ṣpāśu | sapatnān  
 sarvān me sūryo hantu vāiśvānaro gr̥hṇan z 8 z mahāntam artham pari-

sadyāity ahorātre vitatāśchukra udyan | sapatnān sarvān me sūryo hantu  
vāiśvānaro gr̥hṇan z 9 z udyann adya mitramahas sapatnān me 'va jahi |  
diva enān raśmibhis saha rātriṇām tamasā vidhīs te yantv adhamam  
tamaḥ z 10 z tejas tapāṁsi mukhato bibharmy ānandam bhūtam mahasi  
pratiṣṭhām | paryūhamāṇas śraya teṣu sarvato amogham satyam yaśa  
udyatam te z 11 z 3 z

St 1. This is § 10. 8. 34; a large part of that hymn appears above  
as hymns 101-103.

St 2. For pāda c cf. § 10. 7. 24c and 11. 8. 3c: for d cf. § 10. 8. 20d  
and 37d.

St 3. In pāda a if sūtro is not acceptable we might read sūtram,  
or perhaps sūtre or even sūtrī.

St 5. This and the next are in Vāit 14. 1 but the stanzas are not  
arranged alike in the two texts.

St 7. In pāda c we might read harikeśam: with d cf. § 19. 22. 21b.

St 8. Probably the first two pādas here need further emendation:  
for cd cf. Vāit 14. 1.

St 10. This stanza is repeated from Pāipp 10. 10. 2.

153

(§. 11. 5)

[f211a12] vrahmacārīṣṇoś carati rodasī ubhe | yasmi-[13]nmin devās  
sumanaso bhavantu sa me dādāhāra prthivīm dyām utāmūm sādā-[14]ryam  
upasā bibharti | ācārya upanemāṇo vrahmacārīṇām kṛnute [15] garbham  
antaḥ tvam rātris tisra udare bibharti tvam jātam triṣṭhum abhiṣṭyantu  
[16] devaḥ vrahmacārīṇām pitaro manuṣyā devājanā gandharvānu-  
manyantu [17] sarve | trayastriṅśatam triṅśatām ṣaṭ sahasrān sarvān sa  
devās tapasā bibha-[18]rti | yaṁ samit prthivī dyāu dvitīyotāntarikeśam  
samitā prṇāsi vrahma-[19]cārī samidhā mekhalāvi śrameṇa lokāns tapasā  
bibharti | om śra-[20]meṇa lokāns tapasā bibharti | om pūrvo jāto  
vrahmaṇo vrahmacārī gha-[21]rmaṁ vasānas tapasodhitiṣṭhat. | tasmāj  
jātam vrāhmaṇam vrahmajyeṣṭham devās ca [f211b] sarve amṛtena  
sākam. vrahmacārī samidhā samiddhaḥ karsṇim vasāno dīkṣi-[2]to dīr-  
ghaśmaśruḥ sa sadyet pūrvād aparaṁ samudraṁ lokām sam satyasi  
harājari-[3]krat. | vrahmacārī janayam vrahmāpo lokām prajāpati para-  
meṣṭhinam nirājada [4] garbhō bhūtvāmṛtasya yonām indro bhūtvā-  
mṛtāns tararha | imām bhūmim prthivīm [5] vrahmacārī bhikṣāmān  
cabhāra praśamo divān ca | ta vrahma krtvā samidhā sa-[6]midhā  
upāsata ulayor arpitā bhūvanāni viśvā | ācāryas tadakṣa [9] nabhasi  
ubhe ūrvī gabhīre prthivīm diva ca | tāu vrahmacārī tapasā-[10]bhi

*rakṣatu taylor devās sadamādaṁ madanti | arvāg anyas parānyo guhā*  
 [11] *nihatāu vrahmaṇasya tāu vrahmacārī tapasābhirakṣatu | tat kevalaṁ*  
*kṛṇu-*[12] *te vrahma vidyām. z 4 z*

In the left margin of f211b opposite line 5 is kṣaṁ probably correcting bhikṣāṁ.

Bm has °isnoś in f211a12; °ājam garbho in f211b4-5; bhikṣāṁ in 5; bhuvanāni and takṣa in 8; nihato in 11.

Read: vrahmacārīṣṇaṁ carati rodasī ubhe asmin devās sumanaso bhavantu | sa dādadhā prthivīm dyām utāmūṁ sa ācāryaṁ tapasā bibharti z 1 z ācārya upanayamāno vrahmacārīṇaṁ kṛṇute garbham antaḥ | taṁ rātrīs tīra udare bibharti taṁ jātāṁ draṣṭum abhisamṇyanti devāḥ z 2 z vrahmacārīṇaṁ pitaro manuṣyā devajanā gandharvā anusaṁyanti sarve | trayastriṁśat trīśatāḥ ṣaṭ sahasrās sarvān sa devāṁ tapasā bibharti z 3 z iyaṁ samit prthivī dyāur dvitīyotāntarikṣaṁ samidhā prṇāti | vrahmacāry eti samidhā mekhalayā śrameṇa lokān tapasā bibharti z 4 z pūrvo jāto vrahmaṇo vrahmacārī gharmaṁ vasānas tapasodatiṣṭhat | tasmā jātāṁ vrahmaṇaṁ vrahma jyēṣṭhaṁ devās ca sarve amṛtena sākam z 5 z vrahmacārī samidhā samiddhaṣ kārṣṇaṁ vasāno dikṣito dīrghaśmaśruḥ | sa sadya eti pūrvād aparaṁ samudraṁ lokān saṁsadya muhur ācarikrat z 6 z vrahmacārī janayan vrahmāpo lokān prajāpatiṁ parameṣṭhīṇaṁ virājam | garbho bhūtvāmṛtasya yonāv indro bhūtvāmṛtān tatarha z 7 z imāṁ bhūmīm prthivīm vrahmacārī bhikṣāṁ jabhāra prathamō divaṁ ca | te vrahma kṛtvā samidhāv upāsta taylor ārpitā bhuvanāni viśvā z 8 z ācāryas tatakṣa nabhasī ubhe urvī gambhīre prthivīm divaṁ ca | tāu vrahmacārī tapasābhi rakṣati taylor devās sadamādaṁ madanti z 9 z arvāg anyas paro anyo guhā nidhī nihitāu vrahmaṇasya | tāu vrahmacārī tapasābhi rakṣati tat kevalaṁ kṛṇute vrahmavidyām z 10 z 4 z

St 1. In pāda b the initial of yasmin as given in the ms is just a glide sound. In d here and in stanzas 3 and 4 I have retained bibharti as in the ms because it does not seem so very probable that the mistake would be made thrice: Ś has piparti. The same variation has appeared before.

St 3. Except for some omissions (not restored) the reading of Ś is followed closely here.

### 154

(Ś. 11. 5)

[f211b10] *arvāg anyo divasprsthād ito nyaṣ pr-*[11] *thivyāgnī śamayato*  
*nabhasī antareme | tayo srayante rāśma-*[12] *yo atidṛḍhās stān ā tiṣṭhatu*  
*tapasā vrahmacārī | abhikrandam i-*[13] *ruṇas chatiṅgo vṛhaś chepo*  
*nabho jabhāra | vrahmacārī sūcatu sāno* [14] *retas prthivyām tena*

*jīvanti pradiśāś catasraḥ | parjanyo mṛtyur varu-[15]ṇas soma ośadhayaḥ payaḥ jīmūtāsaṁ satvānas tāir adām svar ābharam. [16] aṣṭāu sūrye candramasi mātariśvaṁ vrahmacārī apsu samidham ā [17] dadāsi | teṣāṁ rtyuṅṣi prati garbhān untas teṣāṁ ājyaṁ puruṣo va-[18]rmam aśva | āmād idam kṛṇute kevalam ācāryo bhūtvār varuṇo dyad āi-[19]tsa prajāpatāu sa vrahmacārī vrahmacārī prajāpatih prajāpati-[20]\* \*irājatir virāḍ indro bharad vaśi | vrahmacaryeṇa tapasā [21] rājā rāṣṭraṁ vi rakṣate | ācāryo vrahmacaryeṇa vrahmacārīṇa-[f212a]ṇam iśchati | vrahmacaryeṇa kanyā yuvānaṁ vikrate patim. anaḍvāhaṁ vrahmacarye-[2]nāśve ghāsaṁ jahirusati | vrahmacaryeṇa tapasā devā mṛtyum upā-jayam. | i-[3]ndro ha vrahmacaryeṇāmṛtaṁ svar ābharat. | ośadhayo bhūtā bhavyam ahorātre vanaspatayaḥ [4] saṁvatsarasya hartubhis te jātā vrahmacārīṇā z 5 z*

The first sign of f211b20 has been obliterated by chipping of the bark. In the top margin of f212a is cā correcting vrahmacaryeṇa.

Bm has rtyōṅṣi in f211b17; has no lacuna in 20; and has vrahmacārīṇa the first time in f212a1.

Read: arvāg anyo divas prsthād ito 'nyas prthivyā agni sameto nabhasi antareme | tayos śrayante raśmayo atidrdhās tān ā tiṣṭhati tapasā vrahmacārī z 1 z abhikrandann aruṇaś śitiṅgo vrhac chepo nabho no jabhāra | vrahmacārī siñcati sānāu retas prthivyāṁ tena jīvanti pradiśāś catasraḥ z 2 z parjanyo mṛtyur varuṇas soma ośadhayaḥ payaḥ | jīmūtā āsan satvānas tāir idam svar ābharam z 3 z agnāu sūrye candramasi mātariśvan vrahmacāry apsu samidham ā dadhāmi | teṣāṁ yajūṅṣi prthag abhre ṇuntas teṣāṁ ājyaṁ puruṣo varṣam aśvaḥ z 4 z amād idam kṛṇute kevalam ācāryo bhūtvā varuṇaḥ | yadyad āicchat prajāpatāu sa vrahmacārī <prāyacchat svān mitro adhy ātmanaḥ z 5 z ācāryo vrahmacārī> vrahmacārī prajāpatih | prajāpatir vi rājati virāḍ indro 'bhavad vaśi z 6 z vrahmacaryeṇa tapasā rājā rāṣṭraṁ vi rakṣate | ācāryo vrahmacaryeṇa vrahmacārīṇam icchate z 7 z vrahmacaryeṇa kanyā yuvānaṁ vindate patim | anaḍvān vrahmacaryeṇāśvo ghāsaṁ jihīrṣati z 8 z vrahmacaryeṇa tapasā devā mṛtyum apājayan | indro ha vrahmacaryeṇāmṛtaṁ svar ābharat z 9 z ośadhayo bhūtabhavyam ahorātre vanaspatayaḥ | saṁvatsaras saha ṛtubhis te jātā vrahmacārīṇā z 10 z 5 z

St 2. In pāda b the text given seems possible; but Ś has 'nu bhūmāu jabhāra, from which nabho no could easily be corrupted.

St 4. In pāda c Ś has at the end caranti; we might read antas.

St 8. At the end of d Ś has jigīṣati.



## 155

(Ś. 11. 5)

[f212a4] pāṛthivā divyāś paśa-[5]va āraṇyā grāmyāś ca ye | apakṣā  
 pakṣiṇāś ca ye te jātā vrahmacāriṇā | pṛ-[6]thak sarve prājāpatyā prāṇāṇ  
 ātmasi bibhrati | sarvās tvām vrahma rakṣati vra-[7]hmacāriṇyām  
 vrataṁ vrahmacārī vrahmacārī vrahma bhrājad vibharty asmin devā  
 [8] adhi viśve sametā | sa snāto babhruṣ piṅgalaś pṛthivyām bahu rocate  
 | devā-[9]nām etat puruhūtam anubhyārūḍhaṁ carati rocamānam.  
 tasmi-[10]n sarve paśavas tatra yajñas tasminn annaṁ saha dāivatābhiḥ  
 prāṇāpāno jana-[11]yan yāvyānam cakṣuś śrotraṁ janayan vrahmame-  
 dhām. | vācam śreṣṭhām ya-[12]śo smāsu dhehi artho reto lohitaṁ  
 udaram tāni kalpam. vrahmacā-[13]rī salilasya pṛṣṭhe tapo tiṣṭhat  
 tapyamānas samudre z z [14] oṁ tapo tiṣṭhat tapyamānas samudre  
 z z pratikāṇḍe paśce padaṁ dvitīyaṁ dvī-[15]tīyaṁ likhet. 2 z na tu  
 pūrvam likhītvā z avaśyaṁ japeṭ. z z [16] ity atharvaṇike pāippalā-  
 dayāś śākhāyām ṣoḍaśakāṇḍas samā-[17]ptaḥ z z

Bm has °nūḍham in line 9; deva° in 10; śreṣṭhā in 11; and it has been corrected to read pratikāṇḍam paścimaṁ padaṁ in the phrase which follows the last stanza.

Read: pāṛthivā divyāś paśava āraṇyā grāmyā ca ye | apakṣāḥ pakṣiṇāś  
 ca ye te jātā vrahmacāriṇaḥ z 1 z pṛthak sarve prājāpatyāḥ prāṇāṇ  
 ātmasu bibhrati | sarvāns tām vrahma rakṣati vrahmacāriṇy ābhṛtam  
 z 2 z vrahmacārī vrahma bhrājad vibharty asmin devā adhi viśve sametāḥ  
 | sa snāto babhruṣ piṅgalaś pṛthivyām bahu rocate z 3 z devānām etat  
 puruhūtam anubhyārūḍham carati rocamānam | tasmin sarve paśavas  
 tatra yajñas tasminn annaṁ saha dāivatābhiḥ z 4 z prāṇāpānau janayan  
 ād vyānam cakṣuś śrotraṁ janayan vrahma medhām | vācam śreṣṭhām  
 yaśo 'smāsu dhehy atho reto lohitaṁ udaram z 5 z tāni kalpan vrahmacārī  
 salilasya pṛṣṭhe tapo 'tiṣṭhat tapyamānas samudre z 6 z 6 z anu 22 z

ity atharvaṇike pāippalādayāś śākhāyām ṣoḍaśakāṇḍas samāptaḥ z z

St 4 appears as GB 1. 2. 7; cd do not appear in Ś.

The phrases of comment appended after the second writing of the last pāda may be accepted as they stand: or the reading of Bm would be acceptable, i. e. paścimaṁ.



सत्यमेव जयते

## THE KASHMIRIAN ATHARVA VEDA, BOOK SEVENTEEN

### *Introduction*

*Of the ms.*—This seventeenth book in the Kashmir ms begins f212a17 and ends f227b18, fifteen and one half folios. The number of lines on a page varies from 19 to 23 but most of the pages have 20 or 21 lines. The physical condition of the folios is very good, with only a few chippings of the birch-bark and very few letters lost; the text is bad just as in previous books. On f217a14 and 15 there is a series of dots, which seem to indicate a lacuna in an ancestor of our manuscript. Other lacunae are insignificant: corrections both interlinear and marginal are somewhat numerous but not often useful.

*Punctuation, etc.*—There is much irregularity in the use of marks of punctuation: the single bar appears frequently, but too often it is not properly placed; and throughout the ms the virāma or visarga gives the only indication of the pause. The ends of 32 hymns are indicated by the correct number; of the unnumbered nine, clear indication of the end is lacking for hymn 3 and hymn 39. In 14 hymns all stanzas are numbered, and usually correctly, in 8 hymns one or more stanzas are numbered, and in 19 hymns no stanzas are numbered. The stanzas are pretty fully numbered in hymns 1–17, only a few numbers are given in hymns 18–20, and in the rest of the book almost none are given. At the ends of 20 hymns the numeral which indicates the position of the hymn in the anuvāka is preceded by “phaśca.”

The book is divided into 8 anuvākas, of unequal length: the end of each of the first seven anuvākas is indicated by a proper colophon; after the last hymn of the book there is only the general colophon marking the end of the seventeenth book. Accents are marked on a very few words only.

*Extent of the book.*—This book as edited has 41 hymns in its 8 anuvākas: as in Book 16 long hymns which appear in the Śaunakīya text subdivided into decads appear here as groups of hymns having (usually) ten stanzas each, and the arrangement of the stanzas agrees closely but not exactly in the two versions. Hymns 21–24 and 26–29 are prose; some of these resemble certain prose portions of the Ś version, others are somewhat in the manner of Brāhmaṇas. The following table should be read with the understanding that in it “stanza” means a passage in prose as well as one in metre:

3 hymns have	4 stanzas each	=	12 stanzas
2 “ “	7 “ “	=	14 “
1 hymn has	8 “	=	8 “
3 hymns have	9 “ “	=	27 “
24 “ “	10 “ “	=	240 “
4 “ “	11 “ “	=	44 “
1 hymn has	13 “	=	13 “
1 “ “	14 “	=	14 “
1 “ “	17 “	=	17 “
1 “ “	21 “	=	21 “
—		—	
41 hymns have			410 stanzas

*New and old material.*—This book has 13 new hymns, three of which contain stanzas which are scattered about in RV or in Ś or in both; these 13 new hymns have 123 stanzas, which is 30% of the total number of stanzas. The book has also the material which appears as Ś 10. 7 and Ś 12. 1–4: and there are a few separate pādas here and there which are in the *Concordance*.

## 1

(Ś. 12. 1)

[f212a17] oṃ atha saptādaśo kāṇḍaḥ likhyatvā zz zz [18] oṃ namo gaṇeśāya | oṃ namo jvā\*ābhagavatyāi | oṃ namas tilottamāyāi zz [19] oṃ satyaṃ vṛhad ṛtam ugraṃ dīkṣā tapo vrahma yajña prthivīm dhārayanti sā no [20] bhūtasya kavyasya pati lokam prthivī naṣ kṛṇotv asaṃbādham badhyato mānaveṣu z [21] z 1 z asyā udvataṣ pravataṣ sambabhūn nānāvīryā oṣadhīr yā bibharti | [f212b] prthivī naṣ prathatām rādhyatāhnāsa z 2 z yasyām samudra uta sindhur āpo ya-[2]syān devāmṛtam anvavindan. yā bibharti bahudhā prāṇin ejaṅgano bhūmir go-[3]śv aśveṣu pinve kṛṇotu z 3 z yasyām pūrve pūrvajanā nicakrīre yastām de-[4]vā asurān abhyavartayan. yasyām idam jīvati viśvam āijāt sā no bhūmiṣ pū-[5]rvapāyīye dadhātu z 4 z yasyām catasraṣ pradīśaṣ prthivyām yasyām annam [6] gr̥ṣṭayas sambabhūvaḥ gavām aśvānām vayamasya viṣṭhā bhagam varcaḥ prthivī [7] no dadhātu z 5 z viśvam-bharā vasuṇi pratiṣṭhā [8] hiraṇyavakṣā jagato niveśanī | vāiśvānaram bibhratī bhūmir agnirmirmu-[9]ṛṣabhā draviṇe no dadhātu z 6 z yasyān āpaṣ pari-[10]carāt samānīr ahorātram amādam kṣaranti | sā no bhūmir bhūridhānā payo [11] duhām ayo akṣatu varcasā z 7 z yām rakṣantu svapunā viśvadānīm [12] devā bhūmīm prthivīm apramānam. z sā no madhu priyan duhām atho a-[13]kṣatu varcasā z 8 z yārṇave adhi salilam

*ugra ā-[14]sīd yān māyāmbhir anmajaran manīṣiṇaḥ yasyā hṛdayam para-[15]me vyoman satyenāvatum ṛtaṁ pṛthivyā z 9 z sā no [16] no bhūmi tvastviṣi balim rāṣṭre dadhātūttame | yām a-[17]śvinām imamātām viṣṇur yasyām vicakrame z 10 z*

In the left margin of f212b about opposite line 6 is *samba* correcting *sambabhūvaḥ*.

For the invocation read: *atla saptādaśo kāṇḍo likhitaḥ z z om namo gaṇeśāya | om namo jvālābhagavatyāi | om namo tilottamāyāi zz*

Read: *satyaṁ vṛhad ṛtam ugraṁ dikṣā tapo vrahma yajñāḥ pṛthivīm dhārayanti | sā no bhūtasya bhavyasya patnī lokam pṛthivī naḥ kṛṇotv asambādham madhyato mānaveṣu z 1 z yasyā udvataḥ pravatas sambabhūvur nānāvīryā oṣadhīr yā bibharti | pṛthivī naḥ prathatām rādhyatām naḥ z 2 z yasyām samudra uta sindhur āpo yasyām devā amṛtam anva-vindan | yā bibharti bahudhā prāṇad ejaṭ sā no bhūmir goṣv aśveṣu pinve kṛṇotu z 3 z yasyām pūrve pūrvajanā vicakrire yasyām devā asurān abhyavartayan | yasyām idam jīvati viśvam ejaṭ sā no bhūmiḥ pūrvapeye dadhātu z 4 z yasyām catasraḥ pradiśas pṛthivyām yasyām annam kṛṣṭayas sambabhūvuḥ | gavām aśvānām vayasā ca viṣṭhā bhagam varcaḥ pṛthivī no dadhātu z 5 z viśvambharā vasudhānī pratiṣṭhā hiraṇyavakṣā jagato niveśanī | vāiśvānaram bibhrati bhūmir agnim indraṣṣabhā draviṇe no dadhātu z 6 z yasyām āpaḥ paricarāḥ samānīr ahorātre apramādam kṣaranti | sā no bhūmir bhūridhānā payo duhām aṭho ukṣatu varcasā z 7 z yām rakṣanty asvapnā viśvadānīm devā bhūmim pṛthivīm apramādam | sa no madhu priyam duhām aṭho ukṣatu varcasā z 8 z yārṇave adhi salilam agra āsīd yām māyāmbhir anvacaran manīṣiṇaḥ | yasyā hṛdayam parame vyoman satyenāvṛtam amṛtam pṛthivyāḥ z 9 z sā no bhūmiḥ tviṣim balaṁ rāṣṭre dadhātūttame | yām aśvināv amimātām viṣṇur yasyām vicakrame z 10 z 1 z*

For stt. 1-4, 6, 8 cf. MS 4.14.11. The decad division of the hymn in Ś does not correspond exactly with the division into separate hymns in our ms; and this is true wherever Ś has decad division.

St 1. Our ms is surely correct in including the last pāda in this stanza. Perhaps we should read *patny urum* in *cd* with Ś and MS.

St 2. In pāda a Ś has *samam bahu* which our ms may have intended.

St 3. Pāda b here has no exact parallel.

St 4. In pāda a the ms has *nicakrire*; confusion of *vi* and *ni* is very frequent in our ms.

St 7. In pāda c *bhūridhānā* seems acceptable: Ś has °*dhārā*.

St 10. The last two pādas are st 10ab in Ś.

## 2

(Ś. 12. 1)

[f212b17] indro yām ca-[18]krātmane namitrāmś chacīpatiḥ mā no bhūmir vi srjatām mātā putrāya [19] naṣ payaḥ z 1 z giris te parvatā himavanto aranyaṁ te prthivi syo-[f213a]nam astu naḥ babhruṁ kṣṇām lohinīm viśvarūpām dhruvām bhūmīm prthivīm indragu-[2]ptām. z 2 z ajihato hato akṣato addhi śthām prthivīm aham. ya-[3]t te madhyaṁ prthivi yac ca nādyā yāms tad ūrjas tanvas sambabhūvuh z 3 z [4] tāsī no dhehy abhi naṣ pavasvā mātā bhūmiṣ putro haṁ prthivyā parjanya-[5]ṣ pitāsāu naṣ pibantuḥ yasyām vedīm parigrhṇantu bhūmyām yasyām yajñām [6] tanvate viśvakarmanah yasyā mīyante svaravaṣ prthivyām ūrdhvās chukrāhutyā [7] purasthāt sā no bhūmīm vardhayātu vardhayātu vabamānām. | yo no dveṣat prthivi [8] yat prṭanyad yo bhimanyātāin manasā dhanena | tan no bhūyaṁ randhaya pūrvakr-[9]tvane | tvam jātās tvī jarantu martyās tva bibharsī dvipadaś catuṣpadaḥ ta ime [10] prthivi pañca mānavāḥ yebhyo jyotir amṛtaṁ martyebhya udyamṇ sūryo ra-[11]raśmibhir ātanoti tā naṣ prajāt sindhūr atām samagrā vāco mapu prthivi [12] dhehi mahīyam. | viśvas saṁ mātaram oṣadhīnām dhruvām bhūmīm prthivīm [13] dharmānā dhṛtām. śivā syonām anu carema viśvahā | [14] mahat sadhastam mahatī babhūyatha | mahān devebhṛthur gopatiṣthe ma-[15]has te indro rakṣatu vīryeṇa mā no bhūme pra rocaya hiraṇyasyeva sandr-[16]śi | agnir antaḥ pūruseṣu goṣv aśve grayah z 2 z

In f212b19 aranyaṁ is corrected to ā° by a sign above the line.

Read: indro yām cakra ātmāne, 'namitrām śacīpatiḥ | sā no bhūmir vi srjatām mātā putrāya naṣ payaḥ z 1 z giris te parvatā himavanto aranyaṁ te prthivi syonam astu | babhruṁ kṣṇām lohinīm viśvarūpām dhruvām bhūmīm prthivīm indraguptām z 2 z ajīto 'hato akṣato adhi śthām prthivīm aham | yat te madhyaṁ prthivi yac ca nābhyam yās ta ūrjas tanvas sambabhūvuh z 3 z tāsū no dhehy abhi naṣ payasva mātā bhūmiṣ putro 'haṁ prthivyāḥ | parjanyaṣ pitāsāu naṣ pipartu z 4 z yasyām vedīm parigrhṇanti bhūmyām yasyām yajñām tanvate viśvakarmanah | yasyām mīyante svaravaṣ prthivyām ūrdhvās chukrā āhutyāḥ purastāt | sā no bhūmir vardhayatu vardhamānā z 5 z yo no dveṣat prthivi yat prṭanyād yo 'bhimanyātāi manasā dhanena | taṁ no bhūmyām randhaya pūrvakṛtvāri z 6 z tvaj jātās tvayī caranti martyās tvam bibharsī dvipadaś catuṣpadaḥ | tavame prthivi pañca mānavā yebhyo jyotir amṛtaṁ martyebhya udyan sūryo raśmibhir ātanoti z 7 z tā naṣ prajāḥ saṁ duhratām samagrā vāco madhu prthivi dhehi mahyam z 8 z viśvasvaṁ mātaram oṣadhīnām dhruvām bhūmīm prthivīm dharmānā dhṛtām | śivām syonām anu carema viśvahā z 9 z mahat sadhastam

mahatī babbhūvitha mahān †devebhṛthur gopatiṣṭhe† | mahāns tvendro  
rakṣatu vīryena | sā no bhūme pra rocaya hiraṇyasyeva sandṛśi | agnir  
antaḥ puruṣeṣu goṣv aśveṣv agnayaḥ z 10 z 2 z

St 2. In pāda c Ś has rohiṇīm.

St 4. The form pibantu is frequent in our ms for pipartu.

St 6. At the end of pāda b Ś has vadhena; it is better than dhanena but the latter is possible. In c Ś has bhūme; perhaps bhūyo would be closer to the ms.

St 10. In pāda b our ms probably has only a corruption of the reading of Ś, mahān vega ejathur vepathuḥ te. Pādas fg here are 19cd in Ś; Whitney thought the omission of Ś 19ab here an accident.

## 3

(Ś. 12. 1)

[f213a16] agnir di-[17]vā tapaty agner devasyorv antarikṣam. agniṁ  
martāsa [18] indhate havyavāhaṁ ghṛtapriyam. z 1 z agnivāsaḥ pṛthivy  
a-[19]satajñas tviṣvantaṁ śānsitūṁ mā kṛṇotu | bhūmyāṁ devebhyo  
ju-[20]hvati yajño havyaparaṁnūkṛtam. | bhūmyāṁ manuṣyā jīvanti  
sva-[f213b]dhayānmanu martyā sā no bhūmiḥ prāṇam āyur dadhātu  
jaradaṣṭiṁ mā pṛthivī kṛ-[2]ṇotu | yas te gandhaḥ pṛthivi sambabhūva  
yaṁ bibhraty oṣadhayo ya pāṣaḥ yaṁ gandha-[3]rvā apsarasas ca bhejire  
yas te gām aśvam arhati | tevāsmān surabhīḥ kṛṇu [4] mā no dvakṣatu  
kaś cana | yas te gandhaḥ puṣkaram āviveśaṁ yaṁ sañcabhras sūryā-  
[5]yā vivāhe | amartyaḥ pṛthivi gandham agre tenāsmān surabhīḥ kṛṇu  
nā [6] no dvakṣatu kaś cana z 4 z yas te bhūme puruṣeṣu strīṣu pusu  
bhago [7] rcur yo vadhuṣu | yo goṣv aśveṣu yo mṛgeṣūta hastiṣu |  
kanyāyāṁ va-[8]rco yad bhūme tenāsmā abhi saṁsrja mā no dvakṣatu  
kaś cana z 5 z [9] śilā bhūmir asmā pāsv aryā bhūmiḥ tṛtā dhṛtā | yasyāṁ  
vrkṣā vāna-[10]spatyā dhruvās tiṣṭhantu viśvahā | bhūmyo hiraṇyavakṣasi  
dhṛtām acchā-[11]vadāmasi | udīraṇā utāsinās tiṣṭhantu prakrāmataḥ  
padbhyāṁ da-[12]kṣiṇasavyābhyas sā vatiṣmāi bhūmyāṁ. z 7 z vimar-  
gvaḥ pṛthivī-[13]m ā vadāmi kṣamāṁ bhūmi vrahmaṇā vāvṛdhānaḥ |  
ūrjam puṣṭiṁ bi-[14]bhṛatim anvabhāgaṁ ghṛtaṁ tvābhi nu śidāmi  
bhūme z 8 z śuddhā mā-[15]śas tanva rakṣanti yo me sehrār apriye |  
taṁ va nidhmas pavitreṇa pṛthi-[16]vīm ut punāmi z 9 z nidhiyaṁ  
bibhṛati bahudhā guhā rasu manī-[17]yo hiraṇyaṁ pṛthivi dadhātu naḥ  
vasūni no vasudā rā-[18]samānā devī dadhātu sumanasyamānāḥ.

In the top margin of f213b is vī which I believe is meant to correct pṛthivi in line 2 directly below it.

Read: agnir divā ā tapaty agner devasyorv antarikṣam | agniṁ mar-  
tāsa indhate havyavāhaṁ ghṛtapriyam. z 1 z agnivāsāḥ pṛthivy asitajñus  
tviṣimantaṁ saṁśitaṁ mā kṛṇotu z 2 z bhūmyām devebhyo juhvati  
yajñaṁ havyam arañkṛtam | bhūmyām manuṣyā jīvanti svadhayānnena  
martyāḥ | sā no bhūmiḥ prāṇam āyur dadhātu jaradaṣṭim mā pṛthivī  
kṛṇotu z 3 z yas te gandhaḥ pṛthivī sambabbhūva yaṁ bibhraty oṣadhayo  
yam āpaḥ | yaṁ gandharvā apsarasaś ca bhejire yas te gām aśvam arhati  
| tenāsmān surabhīn kṛṇu mā no dvikṣatu kaś cana z 4 z yas te gandhaḥ  
puṣkaram āviveśa yaṁ sañjabhrus sūryāyā vivāhe | amartyāḥ pṛthivī  
gandham agre tenasmān surabhīn kṛṇu mā no dvikṣatu kaś cana z 5 z  
yas te bhūme puruṣeṣu strīṣu puṁsu bhago ruciḥ yo vadhūṣu yo goṣv  
aśveṣu yo mṛgeṣūta hastiṣu | kanyāyām varco yad bhūme tenāsmān abhi  
saṁ sṛja mā no dvikṣatu kaś cana z 6 z śilā bhūmir aśmā pānsur yā  
bhūmiḥ stṛtā dhṛtā | yasyām vṛkṣā vānaspatyā dhruvās tiṣṭhanti viśvabhā  
z 7 z bhūmiṁ hiranyavakṣasaṁ dhṛtām acchāvadāmasi | udīrāṇā utāsīnās  
tiṣṭhantaḥ prakrāmantaḥ | padbhīyām dakṣiṇasavyābhyām mā vyathiṣ-  
mahi bhūmyām z 8 z vimrgvarīm pṛthivīm ā vadāmi kṣamām bhūmiṁ  
vrahmaṇā vāvṛdhānaḥ | ūrjam puṣṭim bibhratīm annabhāgaṁ ghṛtaṁ  
tvābhi ni śīdāmi bhūme z 9 z śuddhā mā āpas tanve kṣaranti yo me  
†sehrār apriye taṁ vi dadhmaḥ | pavitreṇa pṛthivī mōt punāmi z 10 z  
nidhiṁ bibhratī bahudhā guhā vasu maṇim hiranyaṁ pṛthivī dadhātu  
naḥ | vasūni no vasudā rāsamānā devī dadhātu sumanasyamānā z 11 z 3 z

St 2. In pāda b the error of our ms. saṁsitum, is not infrequent elsewhere.

St 4. Pāda d seems to have no parallel. In e the ms seems to justify the correction to surabhīn; but surabhīś is possible and it is repeated in the next stanza.

St 7. In pāda b we might well read saṁstṛtā; Ś has saṁdhṛtā.

St 10. In pāda b Ś has syedur.

#### 4

(Ś. 12. 1)

[f213b18] yās te prācī pradiśo [19] yā udicir yās te bhāume dadharād  
yās ca paścāt. z syonās tvā ma-[20]hyan tarate bhavantu mā na paptīm  
bhuvane śuśriyāṇe z 1 z sā mā pa-[f214a]ścān mā purastād adhi śṭhā  
svasti bhāume me kṛṇu | vāryo yāvayā vadhaṁ | mā vidhaṁ pari-  
[2]panthinaḥ z 2 z yāvat te bhi rapaśyāmi bhāume sūryeṇa medinā |  
tāvan me ca-[3]kṣuṣūttarām uttarām samām. z 3 z yat te bhāume  
vikhanāmy oṣaṁ tat purohatu | mā [4] te manna vimargvari mā te  
hṛdayasarpitam. z 4 z yāś chayāṁnaḥ paryāvante da-[5]dakṣiṇaṁ savyam



api bhāume parśvam. | uttānas tvā praticīm prṣṭvā yadṛdva-[6]śemahe | mā hiṁśis tatra no bhāume sarvasya pratiśivari z 5 z grīṣmas te [7] bhāume varṣāṇi śarad dhemantaś śiśiro vasantaḥ ṛtavas te vīta hāyanā-[8]horātre prthivī no duhātām. z 6 z ya āpas sarpanyatamānā vi-[9]margvari yāsyaṁ āmann agnayo apsv antaḥ | parā dasyūn dadhāti devapīyūn indraṁ [10] vṛṇānā prthivī na vṛtram śakrāya dadhre vṛṣabhāya vṛṣṇe | sā no bhūmir ā [11] diśatu yad dhanam kāmayāmahe z 7 z bhago na pnayuktām indro yātu [12] purogavaḥ z 8 z vrahmaṇo yasyām arcanti ṛgbhis sāmānā yajurvi-[13]śaḥ yujyante syām ṛtyavas somam indrāya pātave | sā no bhūmi dakṣiṇā-[14]yām suśavā yajñe dadhātu sumanasyamānā z 9 z yasyām pūrve bhūtakṛta [15] ṛṣayo gā udānāt sapta satreṇa vedaso yajñena payasā saha | sā na-[16]ś paśūn viśvarūpān dadhātu jaradaṣṭim mā prthivī kṛṇotu z 10 z [17] yasyām annam vṛihayavāu yatremāś pañca grṣṭayaḥ bhūmī parjanyaapatnī [18] namo stu varṣamedhase z 11 z

In the right hand margin of f214a is written ṣadartarçām.

Read: yās te prāci pradiśo yā udicir yās te bhūme adharād yās ca paścāt | syonās tā mahyam carate bhavantu mā ni paptam bhuvane śiśriyāṇe z 1 z sā mā paścān mā purastān nudiṣṭhā mottarād adharād uta | svasti bhūme me kṛṇu variyo yāvayā vadham mā vidan paripanthinaḥ z 2 z yāvat te 'bhi vipaśyasi bhūme sūryeṇa medinā | tāvan me 'cakṣu-ṣūttarām uttarām samām z 3 z yat te bhūme vikhanāmy oṣam tad api rohatu | mā te marma vimṛgvari mā te hṛdayam arpitam z 4 z yac chayānaḥ paryāvarte dakṣiṇam savyam api bhūme parśvam | uttānās tvā praticīm prṣṭvā yad adhiśemahe | mā hiṁśis tatra no bhūme sarvasya pratiśivari z 5 z grīṣmas te bhūmevarṣāṇi sarad dhemantas śiśiro vasantaḥ | ṛtavas te vihita hāyanā ahorātre prthivī no duhātām z 6 z 'ya āpas sarpaṁ yatamānā vimṛgvari yasyām āsann agnayo 'psv antaḥ | parā dasyūn dadati devapīyūn indraṁ vṛṇānā prthivī na vṛtram | śakrāya dadhre vṛṣabhāya vṛṣṇe z 7 z sā no bhūmir ā diśatu yad dhanam kāmāyāmahe | bhago 'nuprayuñtām indro yātu purogavaḥ z 8 z vrahmaṇo yasyām arcanty ṛgbhis sāmānā yajurvidaḥ | yujyante yasyām ṛtavas somam indrāya pātave | sā no bhūmir dakṣiṇyām suśevā yajñe dadhātu sumanasyamānā z 9 z yasyām pūrve bhūtakṛta ṛṣayo gā 'udānāt | sapta satreṇa vedhaso yajñena payasā saha | sa naḥ paśūn viśvarūpān dadhātu jaradaṣṭim mā prthivī kṛṇotu z 10 z yasyām annam vṛihayavāu patremāś pañca kṛṣṭayaḥ | bhūmī parjanyaapatnī namo 'stu varṣamedase z 11 z 4 z

St 1. In pāda c we might keep tarate of the ms but the confusion of c and t is so common that it seemed better to read with Ś. In d Ś has śiśriyāṇaḥ, which is better.

St 2. In pādas bc the disturbance of meter seems to indicate an

omission, which has been supplied from Ś. The vidhan of the ms was probably induced by vidham just ahead of it.

St 3. In pāda c Ś has cakṣur mā meṣṭott°.

St 7. The first pāda is unclear and yatamānā may be only a mistake for yajamānā as in Ś.

St 9. In pāda c Ś has ṛtvijas but it does not seem necessary to restore it.

St 10. In pāda b it may be that our ms intends udānṛcuḥ as in Ś. Pāda e as here has no parallel; but cf. Ś st 22e.

St 11. For pāda c Ś has bhūmyāi °patnyāi, which is better.

## 5

(Ś. 12. 1)

[f214a18] *yasyām gāyanti nṛtyanti janā martyā dvāi-[19]lavā | yuyjante syām ākrando yasyām vadatu dundubhiḥ sā no bhūmiḥ prada-*  
*[20]dhatām sapatnīm yo no dṛṣṭy adharaṁ taṁ kṛṇotu z 1 z yasyām puro devakṛtā [f214b] kṣetre yasyām vikurvate | prajāpatiḥ pṛthivīm*  
*viśvagarbhā | m āśām āśa ranyā-[2]n niṣṭaṇotu z 2 z janāmyām bibhratī bahudhā casan nānādharmānam pṛthi-[3]vī yatāukasam. sahasan dhārā*  
*draviṇasya no duhām duheva dhenur anapasphu-[4]rantī z 3 z yas te sarpo vṛścakas tṛṣṭadamaśmā hemantalabdhō bhramalo guhā [5] śe | kṛmīm lisaṁ pṛthivyāi prāvārsī yad ejati taṁ nas sarpaṁ mopa srpaś*  
*chava-[6]n nenan no mṛḷa z 4 z ye te panthāno bahudhā janāya vā rathasya varṇam mana-[7]śas ca yātave | yebhiḥ caraty ubhaye bha-*  
*drapāpas taṁ panthān jayemānamitram u-[8]taskaram. z 5 z sarpaṁ bibhratī surabhir bhadraṁpāpāśca nidhanan tadi-[9]kṣu | sūkareṇa*  
*pṛthivī saṁvidhānā varūhāya vī jiyate mṛgāya [10] z 6 z ya tāraṇyāḥ paśavo mṛgā vane hitās siṅhā vyāghrāḥ puru-[11]śāduḥ caranti | ulām*  
*vṛkaṁ pṛthivī duśchunām eta rakṣikām rakṣo pa [12] bādhāmat. z 7 z ye gandharvāpsaraso ye cārāyāḥ kimīdinaḥ | [13] piśācan sarvā rakṣāṁsi*  
*tān assan bhāume yāvayaḥ z 8 z yān dvipa-[14]daḥ pakṣiṇas saṁpadanti haṁsās suparnāś śakunā vayāṁsi yasyām vā-[15]tayate mātariśvārādāṁsi*  
*kṛṇvāś cāvayāṁś ca vṛkṣā vātasya pravā-[16]m anuvābhy arcīṣe | yasyām grṣṭham agrṣṭham aruṇam ca sambhṛte horātre vi-[17]hate bhūmyām*  
*adhi z 9 z varṣeṇa bhūmiḥ pṛthivī vṛtāvṛdhā sa [18] no dadhātu bhadrayā pri dhāmi dhāmi z 10 z phaśca 5 z z*

Read: *yasyām gāyanti nṛtyanti janā martyā dvyāilabāḥ | yudhyante yasyām ākrando yasyām vadati dundubhiḥ | sā no bhūmiḥ pra dadhatām sapatnān yo no dṛṣṭy adharaṁ taṁ kṛṇotu z 1 z yasyām puro devakṛtāḥ kṣetre yasyām vikurvate | prajāpatiḥ pṛthivīm viśvagarbham āśām-āśām*

raṇyām naṣ kṛṇotu z 2 z janām bibhratī bahudhā vivācasām nānādharmāṇām pṛthivī yathāukasaṁ | sahasraṁ dhārā draviṇasya no duhām dhruveva dhenur anapasphurantī z 3 z yas te sarpo vṛścikas tṛṣṭadaśmā hemantalabdho bhṛmalo guhā śaye | krimir †lisām pṛthivī prāvṛṣi yad ejati | tan nas sarpan mopa sṛpad yac chivaṁ tena no mṛḍa z 4 z ye te panthāno bahudhā janāyanā rathasya †varṇaṁ manasaś† ca yāṭave | yebhiś caranty ubhaye bhādrapāpās taṁ panthām jayemānamitram ataskaram z 5 z sarpaṁ bibhratī surabhir bhādrapāpasya nidhanaṁ titikṣuḥ | sūkareṇa pṛthivī saṁvidānā varāhāya vi jīyate mṛgāya z 6 z ye ta āraṇyāś paśavo mṛgā vane hitās siṁhā vyāghrāś puruṣādaś caranti | ulaṁ vṛkaṁ pṛthivī duśchunām ita ṛkṣikām rakṣo ‘pa bādhayāsmat z 7 z ye gandharvā apsaraso ye cārāyāś kimīdinaḥ | piśācān sarvā rakṣānsi tān asmad bhūme yāvayaḥ z 8 z yām dvipādaś pakṣiṇas saṁpadanti haṁsās suparṇās śakunā vayānsi | yasyām vāta īyate mātariśvā rajānsi kṛṇvaṁś cyāvayaṁś ca vṛkṣān vātasya pravām anu vāty arcise z 9 z yasyām kṛṣṇam aruṇaṁ ca sambhṛte ‘horātre vihite bhūmyām adhi | varṣeṇa bhūmiṣ pṛthivī vṛtāvṛtā sā no dadhātu bhadrāya priye dhāmani-dhāmani z 10 z 5 z

St 1. Pāda f has no parallel, though it seems familiar.

St 4. In pāda d pravarsī might stand as neuter adjective.

St 5. In pāda b Ś has vartmānasaś; which seems to be the only possible correction.

St 6. Pāda a here may not be a real variant of that in Ś; and again in d vi jīyate may be only a mistake for vi jihīte of Ś.

St 9. The last pāda here is not good; vātaś ca would improve it.

St 10. In pāda c we might well keep vṛtāvṛdhā as in the ms.

## 6

(Ś. 12. 1)

[f214b19] dyāuś ca māidaṁ pṛthivī cāntarikṣaṁ ca me vyacaḥ agnis śūryāye medhām [20] viśve devāś ca sandadhāu z 1 z aham asmi saha-mānām uttaro nā-[21]ma bhūmyām. abhīṣād usmi viśvāśānr āśām āśām viśāsaḥ z z 2 z [f215a] \*ad ado devi prathamānā purastād devī sṛṣṭā, visalpo mahitvā | ā vām bhū-[2]tam avisatvadānī akalpayathā pradīśāś catasraḥ z 3 z ye grāmyā yā-[3]ny arāṇyāni yātsamāda bhūmyāt. | teṣv aham devi pṛthivī vibhīyāsaṁ madhu satvaca [4] z 4 z yad vadāmi madhumat tad vadāmi dīkṣe tad vadantu mām. tviṣīmā-[5]n asmi jmatimān avāṇyāni hanmi dodhata z 5 z āśviva rado dadukhitām [6] janim ākṣiyām pṛthivīm ād ajāyata | mandā pari bhūvanasya gopā vanaspati-[7]nām gr̥bhīr oṣadhinām. z 6 z santivā surabhi syonā kilālo mahvī [8] payasvatī | bhūmin no dhi vṛaritu pṛthivī payasā saha z 7 z bhūmi

mā-[9]tur ni dhehi mā bhadrāyā supratīṣṭhitam. | samvidānā divā tvam śriyām smā dhehi [10] bhūtyām. z 8 z yām annāiśchad dhaviṣā viśva-karmā yasyām āsann agnayo psv antaḥ | [11] bhujiṣyām pātra nihitam guhā śāir āvirbhor abhavan mātramadbhiḥ z 9 z vimaśy āva-[12]panī janānām aditiḥ kāmādhugā viśvarūpā | yat tāunam tat tā pūrayāti prajā-[12]patiḥ prajābhis samvidānām. z 10 z phaścakā 6 zz ity atharvaṇi-[13]ke saptādaśakāṇḍe prathamo nuvākaḥ z z

In the bottom margin of f214b abhiṣād usmi is corrected to °ṣād asmi; near the end line 21 ṣa was corrected to śā and then below in the margin śā is also given. On f285a the first character of line 1 and also of line 7 is defaced, but I think the readings are not doubtful.

Read: dyāus ca ma idam pṛthivī cāntarikṣam ca me vyacah | agnis sūrya āpo medhām viśve devās ca sam daduḥ z 1 z aham asmi sahamāna uttaro nāma bhūmyām | abhiṣād asmi viśvaṣād āśām-āśām viśāsahih z 2 z yad ado devi prathamānā purastād devāis srṣṭā vyasarpō mahitvā | ā tvā subhūtam aviśat tadānīm akalpayathāḥ pradiśās catasrah z 3 z ye grāmyā yāny aranyāni yāḥ sabhā adhi bhūmyām | teṣv aham devi pṛthivī †bhyāsam madhumad vacah z 4 z yad vadāmi madhumat tad vadāmi yad ikṣe tad vadantu mām | tviṣimān asmi jūtimān avānyān hanmī dodhataḥ z 5 z āśva iva rajo †daduḥi taṁ janyam ākṣiyan pṛthivīm yād ajāyata | †mandāpari bhuvanasya gopā vanaspatīnām grbhīr oṣadhīnām z 6 z śantivā surabhis syonā kilālodhnī payasvatī | bhūmir no †dhi vravitū pṛthivī payasā saha z 7 z bhūme mātur ni dhehi mā bhadrāyā supra-tiṣṭhitam | samvidānā divā tvam śriyām mā dhehi bhūtyām z 8 z yām anvāicchad dhaviṣā viśvakarmā yasyām āsann agnayo †psv antaḥ | bhujiṣyām pātram nihitam guhā †śāir āvirbhor† abhavan mātramadbhiḥ z 9 z tvam asy āvapanī janānām aditiḥ kāmādhugā viśvarūpā | yat ta ūnam tat ta ā pūrayati prajāpatīḥ samvidānaḥ z 10 z 6 z

ity atharvaṇike saptādaśakāṇḍe prathamo ‘nuvākaḥ z z

St 3. In pāda c ā vāmahūtam may be considered as a possibility.

St 4. The emendation of d is uncertain.

St 5. In pāda c jūtimān would be as good as jūtimān.

St 6. In pāda b ś has mandrāgretvarī.

St 9. Pāda b here is st 37b in ś.

## 7

(ś. 10. 7)

[f215a14] kasmin aṅge tapo syādhi tiṣṭha-[15]ta kasminn aṅga ṛtam asyādhyāhitam. | kva vratam kva śśraddhāsyā tiṣṭhata kasmin aṅge [16] satyam asya pratiṣṭhitam. z 1 z kva vrahma kva tiṣṭhanty āpaḥ

*kasmin aṅge diśo sya [17] pratiṣṭhitāḥ katamad aṅgam anu saṅcarete  
 ahorātre saṁvidā-[18]ne samānam. z 2 z tasminn aṅge tiṣṭhati bhūmir  
 asya kasminn aṅge tiṣṭhaty a-[19]ntarikṣam. tasminn aṅge tiṣṭhaty  
 āhitā dyāuṣ kasminn aṅge tiṣṭhaty ullaṁ divaḥ z 3 z [20] kasmād  
 aṅgād dīpyate agnir asya kasmād aṅgāt pavate mātariśvā | kasmā-[21]d  
 aṅgād imimīte dhi candramā skambhasya mahad dimimāno aṅge z 4 z  
 [f215b] kva prīpsam dīpte rdhvo gñi kva prepsam pavate mātariśvā |  
 yatra prīpsantīr abhiyanty ā-[2]vṛta skambham. z 5 z kva prīpsantī  
 yuvatī varūpe ahorātre dravitas saṁvi-[3]dāne | yatra prīpsantīr abhi-  
 yanty āpas skambham. z 6 z kvārdhamāsāḥ kva ya-[4]ntī māsās saṁ-  
 vatsareṇa sā saṁvidānāḥ yatra yanti ṛtavo yatrāntavā ska-[5]mbham.  
 z 7 z asmi yo skadhvā prajāpatir lokān sarvān adhārayat. | ska-[6]mbhan  
 taṁ vrūhi katama svad eva saḥ z 8 z yat paramam avamaṁ yaś ca  
 madhyaṁ prajā-[7]patis sasrje viśvarūpam. kītās skambha pra viveśa  
 tatra yaṁ ca prāvi-[8]śat ku tad babhūva z 9 z kiyatā skambha pra viveśa  
 bhūtaṁ kiyad bhavi-[9]śyad anv āde sya | ekaṁ yad aṅgam akr̥ṇot  
 sahasradhā kiyatā skambha pra vi-[10]veśa tatra z 10 z phaśśyakā 1 z*

Read: kasminn aṅge tapo 'syādhi tiṣṭhati kasminn aṅga ṛtam asyādhy-  
 āhitam | kva vrataṁ kva śraddhāsyā tiṣṭhati kasminn aṅge satyam asya  
 pratiṣṭhitam z 1 z kva vrahma kva tiṣṭhanty āpas kasminn aṅge diśo 'sya  
 pratiṣṭhitāḥ | katamad aṅgam anu saṅcarete ahorātre saṁvidāne samānam  
 z 2 z kasminn aṅge tiṣṭhati bhūmir asya kasminn aṅge tiṣṭhaty anta-  
 rikṣam | kasminn aṅge tiṣṭhaty āhitā dyāuṣ kasminn aṅge tiṣṭhaty  
 uttaraṁ divaḥ z 3 z kasmād aṅgād dīpyate agnir asya kasmād aṅgāt  
 pavate mātariśvā | kasmād aṅgād vi mimīte 'dhi candramā skambhasya  
 mahad vimimāno aṅgam z 4 z kva prepsan dīpyata ūrdhvo 'gñiḥ kva  
 prepsan pavate mātariśvā | yatra prepsantīr abhiyanty āvṛta skambham  
 taṁ vrūhi katamas svid eva saḥ z 5 z kva prepsantī yuvatī virūpe ahorātre  
 dravatas saṁvidāne | yatra prepsantīr abhiyanty āpas skambham ° ° °  
 z 6 z kvārdhamāsāḥ kva yanti māsās saṁvatsareṇa saha saṁvidānāḥ |  
 yatra yanty ṛtavo yatrāntavā skambham ° ° ° z 7 z yasmin stabdhvā  
 prajāpatir lokān sarvān adhārayat | skambham taṁ vrūhi katamas svid  
 eva saḥ z 8 z yat paramam avamaṁ yac ca madhyaṁ prajāpatis sasrje  
 viśvarūpam | kiyatā skambhaḥ pra viveśa tatra yaṁ na prāviśat kva tad  
 babhūva z 9 z kiyatā skambhaḥ pra viveśa bhūtaṁ kiyad bhaviṣyad anv  
 āśaye 'sya | ekaṁ yad aṅgam akr̥ṇot sahasradhā kiyatā skambhaḥ pra  
 viveśa tatra z 10 z 1 z

St 10. In pāda b the ms has āde but this is probably due to defacement of the "ś" sign.

[f215b10] *yatra lokās ca kośās ca vrahma kata-[11]ma svad eva saḥ*  
*z 1 z yatra tapaś parākrāmya ṛtaṁ dhārayaty uttaram. vrataṁ ca [12]*  
*yatra śraddhā ca vrahmāpas samāhitā skambham. z 2 z asmi bhūmir*  
*anta-[13]rikṣaṁ dyāur asmiṁ dyāhitā | yatrāgniś candramām sūryo vātas*  
*tiṣṭhanty ārpitā-[14]ś skambham. z 3 z yasya trayastriṁśad devāṅge*  
*sarve samāhitās skambham. [15] z 4 z yatra ṛṣayo bhūtakṛta ṛcas sāma*  
*yajur mahī | eka ṛṣir yaśi-[16]r yasminn ārpitās skambham. z 5 z yasya*  
*catasraś pradiśo nāḍyās tiṣṭha-[17]ntu prapyaśaḥ yajño smin parākrāntas*  
*skambham. z 6 z yatrāmṛtaṁ ca mṛtyu-[18]r yama puruṣas ca samāhitāḥ*  
*samudro yamca nāḍyās skambham tuṁ vrūhi ka-[19]tama svad eva saḥ*  
*z 7 z ye puruṣe vrahma vidus te skambham arasaṁ viduḥ yo [20] veda*  
*parameṣṭhinam yaś ca veda prajāpatāu | jyeṣṭham ye vrāhmaṇaṁ vidus*  
*te ska-[f216a]m arasaṁ viduḥ z 8 z yasya śiro vāiśvānaraś cakṣur aṅgirasō*  
*bhuvam. aṅgāni yasyā-[2]rtava skambham taṁ vrūhi katama svad eva*  
*saḥ z 9 z yasya vrahma mukham āhur jihvā ma-[3]dhukāśām uta |*  
*virājaṁ yasyodhāhus skambham. z 10 pha 2 z*

Read: *yatra lokāś ca kośāś cāpo vrahma <janā viduḥ | asac ca yatra*  
*sac cānta skambham taṁ vrūhi> katamas svid eva saḥ z 1 z yatra tapaś*  
*parākrāmya ṛtaṁ dhārayaty uttaram | vrataṁ ca yatra śraddhā ca vrah-*  
*māpas samāhitā skambham ° ° ° z 2 z yasmin bhūmir antarikṣaṁ*  
*dyāur yasminn adhyāhitā | yatrāgniś candramās sūryo vātas tiṣṭhanty*  
*ārpitas skambham ° ° ° z 3 z yasya trayastriṁśad devā aṅge sarve*  
*samāhitāḥ | skambham ° ° ° z 4 z yatra ṛṣayo bhūtakṛta ṛcas sāma*  
*yajur mahī | ekaṛṣir yasminn ārpitas skambham ° ° ° z 5 z yasya*  
*catasraś pradiśo nāḍyās tiṣṭhanty prapyaśaḥ | yajño yasmin parākrāntas*  
*skambham ° ° ° z 6 z yatrāmṛtaṁ ca mṛtyuś ca puruṣas ca samā-*  
*hitāḥ | samudro yasya nāḍyās skambham ° ° ° z 7 z ye puruṣe*  
*vrahma vidus te skambham arasaṁ viduḥ | yo veda parameṣṭhinam yaś ca*  
*veda prajāpatim | jyeṣṭham ye vrāhmaṇaṁ vidus te skambham arasaṁ*  
*viduḥ z 8 z yasya śiro vāiśvānaraś cakṣur aṅgirasō 'bhavan | aṅgāni*  
*yasyartava skambham taṁ vrūhi katamas svid eva saḥ z 9 z yasya vrahma*  
*mukham āhur jihvām madhukāśām uta | virājaṁ yasyodha āhus*  
*skambham taṁ vrūhi katamas svid eva saḥ z 10 z 2 z*

St 1. The words supplied are from Ś; it might be that pāda b should be read as reads 2c.

St 7. For pāda b Ś has *puruṣe 'dhi samāhite*.

St 8. For pāda b Ś has *te viduḥ parameṣṭhinam*, for which our pāda seems to be a real variant: but here and in f it may be that we should read *anusaṁviduḥ* as in Ś f, and Whitney so intimates.

## 9

(Ś. 10. 7)

[f216a3] *yasmād rco pā-[4]takṣaṁ yajur yasmād apākaṣam. | śchan-*  
*dānsy asya lomāni skambhan tam vrūhi kata-[5]ma svad eva saḥ z 1 z*  
*asaś chākhām pratiṣṭhantī paramam iva janā viduḥ uto [6] saṁ manyante*  
*vare yasya śākhām upāsate z 2 z yatrādityās ca rudrās ca vasava-[7]ś ca*  
*samāhitāḥ skambhan tam vrūhi katamas sadevasaḥ z 3 z yasya trayastriṁ-*  
*[8]śad devā vidhīyaṁ rakṣantu sarvada | niyantu madhyagā vedābhi*  
*rakṣataḥ z 4 z [9] yatra devā vrahma vidur vrahma jyeṣṭham upāsate |*  
*yo vāi tad vrahmaṇo veda tam vāi vrahmavi-[10]do viduḥ z 5 z vṛhanto*  
*nāma te devāsitas pari jajñire | ekaṁ tad aṅgaṁ [11] skambhyassyāmad*  
*āhuṣ puro janaḥ z 6 z yatra skambhaṁ prajanayaṁ purāṇam vi-*  
*[12]vartayat. | ekaṁ tad aṅgaṁ skambhasya purāṇam arasaṁ viduḥ z 7 z*  
*yasya trayastri-[13]śad devāṅgā gātrāṇi bhejire | tāni vāi trayastriṁśad*  
*devān eke vrahmaviduḥ skambha-[14]s tad agre prāsiṁcad dhiranyaṁ*  
*lokaṁ antarā z 9 z skambhe lokas skambhe tapas ska-[15]mbhe dyur*  
*uditam āhitam. skambhaṁ tā vidma pratyakṣam indre sarvaṁ samāhitam.*  
*[16] z 10 z phaśca 3 z*

Read: *yasmād rco 'pātākṣaṁ yajur yasmād apākaṣaṁ | chandānsi yasya*  
*lomāni skambhaṁ tam vrūhi katamas svid eva saḥ z 1 z asacchākhām*  
*pratiṣṭhantīm paramam iva janā viduḥ | uto san manyante 'vare yasya*  
*śākhām upāsate z 2 z yatrādityās ca rudrās ca vasavaś ca samāhitāḥ |*  
*skambhaṁ tam vrūhi katamas svid eva saḥ z 3 z yasya trayastriṁśad devā*  
*nidhiṁ rakṣanti sarvadā | nidhiṁ tam adya ko veda yaṁ devā abhi-*  
*rakṣatha z 4 z yatra devā vrahma vidur vrahma jyeṣṭham upāsate | yo vāi*  
*tad vrahmaṇo veda tam vāi vrahmavido viduḥ z 5 z vṛhanto nāma te devā*  
*asataḥ pari jajñire | ekaṁ tad aṅgaṁ skambhasyāsad āhuṣ puro janāḥ*  
*z 6 z yatra skambhaḥ prajanayan purāṇam vyavartayat | ekaṁ tad aṅgaṁ*  
*skambhasya purāṇam arasaṁ viduḥ z 7 z yasya trayastriṁśad devā aṅgā*  
*gātrāṇi bhejire | tān vāi trayastriṁśad devān eke vrahmavido viduḥ z 8 z*  
*<hiraṇyagarbhaṁ paramam anatyudyaṁ janā viduḥ |> skambhas tad*  
*agre prāsiṁcad dhiranyaṁ lokaṁ antarā z 9 z skambhe lokā skambhe*  
*tapas skambhe 'dhy ṛtam āhitam | skambhaṁ tvā vidma pratyakṣam*  
*indre sarvaṁ samāhitam z 10 z 3 z*

St 1. Ś has five pādas; it has for d atharvāṅgiraso mukham.

St 2. At the beginning of pāda d Ś has ye te.

St 3. Ś has five pādas; its cd are omitted here, perhaps by accident.

St 5. At the end of a Ś has vrahmavido, but it does not seem necessary to restore that here.

St 8. In pāda b Ś has aṅge; the reading here is a little easier.

## 10

(Ś. 10. 7)

[f216a16] indre lokā indre tapa indre dhy uruditam āhitam. | [17] indram tvā vidma pratyakṣam skambhe sarvaṁ samāhitam. z 1 z nātma nātmā joha-[18]vimi purāt sūryāt puroṣaṣaḥ | idadaṣ prathamam sambabhūva sā dhat svarājyaṁ [19] jagāma yasmān aparam astu bhūtim. z 2 z yasya bhūmiṣ pravāntarikṣa-[f216b]m utoddharam. | divam yaś cakre mūrdhānaṁ tasmāi jyeṣṭhāya vrahmaṇe namaḥ z 3 z yasya sūryaś cakṣu-[2]ś candramāṣ punarṇava | agne cakrāsyam tasmāi jyeṣṭhāya vrahmaṇe namaḥ z 4 z yasya vātaṣ prā-[3]ṇāpānauś cakṣun nir aṅgiraso bhuvam. divam yaś cakre mūrdhānaṁ tasmāi jyeṣṭhāya vrahma-[4]ṇe namaḥ z 5 z yamāt tapaso jāto lokān sarvān samānaṣe | somaṁ yaś cakre [5] kevalam tasmāi jyeṣṭhāya vrahmaṇe namaḥ z 6 z skambho dādihāra prthivī dyām utā-[6]sūm skambho dādihārorvy antarikṣam. skambho dādihāra pradīṣaṣ ṣaḍ urvīṣ skambhāidaṁ viśvaṁ [7] bhuvanam ā viveṣa z 7 z nelayati kathāṁ na ramate manaḥ kim āpas sa-[8]tīyam prayapsanti pra cakramati sarvadā z 8 z mahad yakṣam bhuvanasya madhye tvam asi [9] krāntim salilasya prṣṭhe | yasmin śrayante ye ke ca devā vrkṣasya skambhaṣ pati-[10]tāiva śākhā z 9 z asmāi devāt sadā balim prayapsanti mite mitām | ska-[11]mbha nam vrūhi katamambad eva saḥ z 10 z cha 4 z

Read: indre lokā indre tapa indre 'dhy ṛtam āhitam | indram tvā vidma pratyakṣam skambhe sarvaṁ samāhitam z 1 z †nātma nātmā† johavīmi purā sūryāt puroṣaṣaḥ | yad ajaṣ prathamam sambabhūva saha tat svarājyaṁ jagāma yasmān <nānyat> param asti bhūtam z 2 z yasya bhūmiṣ pravāntarikṣam utodaram | divam yaś cakre mūrdhānaṁ tasmāi jyeṣṭhāya vrahmaṇe namaḥ z 3 z yasya sūryaś cakṣuś candramāṣ punarṇavaḥ | agniṁ yaś cakra āsyam tasmāi jyeṣṭhāya vrahmaṇe namaḥ z 4 z yasya vātaṣ prāṇāpānauś cakṣur aṅgirasō 'bhuvan | divam yaś cakre mūrdhānaṁ tasmāi jyeṣṭhāya vrahmaṇe namaḥ z 5 z yaś śramāt tapaso jāto lokān sarvān samānaṣe | somaṁ yaś cakre kevalam tasmāi jyeṣṭhāya vrahmaṇe namaḥ z 6 z skambho dādihāra prthivīm dyām utāmūm skambho dādihārorvy antarikṣam | skambho dādihāra pradīṣaṣ ṣaḍ urvīṣ skambha idaṁ viśvaṁ bhuvanam ā viveṣa z 7 z <kathāṁ vāto> nelayati kathāṁ na ramate manaḥ | kim āpas satyam prepsanti pra ca krāmanti sarvadā z 8 z mahad yakṣam bhuvanasya madhye tvam asi krāntam salilasya prṣṭhe | yasmin śrayante ye ke ca devā vrkṣasya skandhaṣ parita iva śākhāḥ z 9 z yasmāi devās sadā balim prayacchanti mite 'mitam | skambham tam vrūhi katamas svid eva saḥ z 10 z 4 z



St 2. In pāda a Ś has nāma nāmnā, which seems to be the only plausible correction.

St 3. In pāda a Ś has pramā°, but pravā° seems just as good.

St 5. Pādas cd here are the same as cd of st 3; which may be accidental, or the result of an endeavor to avoid the obscurity of the third pāda in the Ś version.

St 8. We seem to have a real variant in the last two pādas, giving a very different meaning from that in Ś.

St 9. In pāda b Ś has tapasi; the reading here is easier if krāntam is taken as a noun.

St 10. Pādas ab as in Ś are omitted. The reading of the ms, (sc. prepsanti), does not seem possible here.

## 11

(Ś. 10. 7)

[f216b11] *apa tasva tamo hatam vyāvṛ-*[12] *t tasya pāpmanā sarvāṇi*  
*tasmin jyotiṃṣi yāni trīṇi prajāpatāu z 1 z* [13] *yo vedasam hira-*  
*nyayam tiṣṭhantaṃ salile vedāḥ sa ve guhya prajāpatiḥ z 2 z* [14] *na*  
*prajāpatim abhy eti parameṣṭhināu utāita tatra no vrūta ya jyeṣṭham*  
*pado nyayat. z 3 z* [15] *asti vāi tat paro bhāumer asti vāi tat paro divaḥ*  
*lokā vāi tasmin samproktāsmi hotā* [16] *prajā imā z 4 zz pha 5 zz iti*  
*saptādaśakāṇḍe dvitīyo nuvā-*[17] *kas samāptaḥ zz zz*

Read: *apa tasya tamo hatam vyāvṛtas sa pāpmanā | sarvāṇi tasmin*  
*jyotiṃṣi yāni trīṇi prajāpatāu z 1 z yo vetasam hiraṇyayam tiṣṭhantaṃ*  
*salile veda | sa vāi guhyaḥ prajāpatiḥ z 2 z | na prajāpatim abhy eti*  
*parameṣṭhināu utāita tatra no vrūta ya jyeṣṭham pado nyayat† z 3 z asti*  
*vāi tat paro bhūmer asti vāi tat paro divaḥ | lokā vāi tasmin samproktās*  
*tasmin hotā prajā imāḥ z 4 z 5 z*

*iti saptādaśakāṇḍe dvitīyo 'nuvākas sapāptaḥ z z*

St 2. In pāda c our ms reads, as all mss of Ś are said to read, guhya.

Stt 3 and 4 have no parallel; the last three stanzas of Ś 10. 7 are not in Pāipp. and may not be original in the hymn.

## 12

[f216b17] *antaṣpātre rerihati duścettan nahiteṣiṇi |* [18] *duṛaṇḍe*  
*acaṅkrame vakṣamukha vastavāsiniṃ. z 1 z sarvāsām baṇvāvatsākam*  
[19] *nāmayeyāni vidmasi | yāni jālāni vasv abhi nāsyatetasamākam*  
*namāye-*[20] *yāni vidmasi | yāni jālāni vasv abhi nāsyatetasmadānvā*  
*z 2 z karṇā-*[21] *drśa dratāmahām ulukīm keśinīm krakūm ṣaḍurimam*  
*barhiṣyan nāśayāmas sa-*[f217a] *dānvā z om nāśayāmas sadānvā z om*

*paṇḍugaryām pāla-jatīm asāu sūktā [2] nigāriṇī | āmātās sarvā vo vrūmo naśyatetas sadānvā z 3 z yāmanam [3] jambhayanta naktam iśchanti yāturam. | athodanasya saptasya sukhahastāni prali-[4]yanti tat sad udakamanohitās tā ito nāśayāmasi z 4 z apadannīr vakṣa-[5]ṇānā vasta-gandhās sadānvā | bhaṇvānsi nahatośchāmi tikṣṇasrṅgāiva ṛṣabhaḥ z [6] z 5 z sadānvāsas sadānveyā strīpumsām ubhayām saha | atho sahasvā-[7]n sāmaha vi mṛdo hanmi rakṣasā z 6 z caturdāuṣṭrān kumbhamuṣkān dīrghake-[8]śān amunsukhām. alavugandhīn ansurān durnāmno nāśayāmasi z 7 z [9] stambhe jātādhipāler odākām ruhatīm yaṁstvat. | durnāmnīs sarvās sardhvokā [10] nāśayāmas sadānvā z 8 z yāsām jātāni kroṣanti hr̥ṣcham̐tujjale [11] jvala rupavṛkṣeṣu merate z 9 z yā vātā trad utpanti te ca tvā varseṇa vi-[12]dyuta | śālāya santiśchatv aram̐ durnāmnīs sarvās santokā nāśaya nas sa-[13]dānvā z 10 z*

In the right margin of f217a opposite line 2 is a correction which seems to be yānanam: opposite line 9 is ndho: and interlined above the middle of line 4 is tamīto.

Read: antaḥpātre rerihitīm dūscitām nihitāiṣṇīm z †duraṇḍe adhi-caṇkramām vakṣomukhām vastavāsinīm z 1 z sarvāsām †baṇvāvāt sākām nāmādheyāni vidmasi | yāni jātāni †vasvabhi naśyatetas sadānvāḥ z 2 z karṇādarśām ratemadām ulūkīm keśinīm krāntūm | †ṣaḍurimaṁ barhiṣyām nāśayāmas sadānvāḥ z 3 z pāṇḍugiryām pāla-jatīm †asāusūktā nigariṇīm | āmātās sarvā vo vrūmo naśyatetas sadānvāḥ z 4 z yā āmanam jambhayanti naktam icchanty āturam | atho janasya saptasya sukhahastāni pra liyante | tat sad udakam †anohitās tā ito nāśayāmasi z 5 z apadānīr vakṣaṇānā vastagandhās sadānvāḥ | †bhaṇvānsi nahato śchāmi† tikṣṇasrṅga ivaṛṣabhaḥ z 6 z sadānvās sadānveyā strīpumsām ubhayān saha | atho sahasvān sāsaha vi mṛdo hanmi rakṣasaḥ z 7 z caturdaṇṣṭrān kumbhamuṣkān dīrghakeśān asr̥ṇmukhān | alābugandhīn asurān durnāmno nāśayāmasi z 8 z stambhe jātā adhipānīr odakām ruhantīm †yaṁstvat | durnāmnīs sarvās santokā nāśayāmas sadānvāḥ | yāsām jātāni kroṣanti †hr̥ṣcham̐ taj jale jvalad upa vṛkṣeṣu merate z 9 z †yā vātātrad utpanti te ca tvā† varseṇa vidyutā | śālāyām antas satvaram̐ durnāmnīs sarvās santokā nāśayāmas sadānvāḥ z 10 z 1 z

The next four hymns, which are in effect one, would be more interesting if they were more successfully emended than is done here.

St 1. We have here a variant of § 11. 9. 15cd and 16ab.

St 2. This stanza appears as part of st 9 in the next hymn. We may compare § 2. 14. 5cd, and perhaps might read here in c dasyubhyo as §.

St 6. With pada d cf. RV 10. 155. 2d, etc.

St 7. Pāda d is § 8. 5. 8d.

St 8. For ab cf. § 11. 9. 17ab.

## 13

[f217a13] *yā dhānyāt sambhavanti kṣetrāt pitād v arpitā | kṛtā-[14]d  
api prāhyā naśyatetas sadānvā z 1 z yāṣ puruṣāṣ pāpagaṁ - - - [15]  
- - kūkṣā visarpanti | tā vajreṇa sam arpayantir ajetaś śacīpate [16] z 2 z  
ut tiṣṭhata ni dravata na va hyāstv invi pañcanam. indro vas sarvā-  
[17]sām sākaṁ garbhān aṇḍāni bhaśchasi z 3 z indra jahi sthūraśaṅkaṁ  
[18] mṛṇiḥi durniśiṅkuham. | rāyāṁ śakadhūmyāṁ nāśayās sadānvā  
z 4 z [19] kim āsutārdhvagnihvam ajam āyūṁ ca nighnati | viṭiṭiṅkaṣ  
pralo-[20]dinīm nāśayāmas sadānvā z 5 z yasyāṁ surabhaṁ dhayad  
dhveyuṁ ya bha-[21]nvas sadānvā | triṣṭhaṁ kṛṇutām duraṁ yabhā-  
rasena tṛpyatām asurāpavame [f217b] hitā z 6 z yasyāṣ pīḍāva manyatho  
śīrṣaktyāśaye | etā-[2]n na dūṣaṇīm nāśayāmas sadānvā z 7 z apārogāṁ  
śakadhūmāṁ vṛ-[3]ṛkṣāṇām yānti satvaram. | atho druhaṁdaso gṛhaṁ  
praviśantv arā-[4]yyāḥ z 8 z tā sāmikātmaṛkā śākāvaṅkāvanetra puru-  
hāṁśānī [5] kākanikradā sarvāsām bhaṇḍāvatsākāṁ nāmadheyāni vidh-  
masi | [6] yadi jātāni vasyati paśyatetas sadānvā z 9 z sahasvīr pra  
harā-[7]mī māṁśālām viśāsahīm. sadānvāghnīm ośadhīm jāitṛyā-  
[8]śchāvadāmasi z 10 z phāśca 2 z*

In the lower margin of f217a immediately below duraṁ of st 6 is tvarām.

Read: *yā dhanyāt sambhavanti kṣetrāt pitryād v arpitāḥ | kṛtād api  
†prāhyā naśyatetas sadānvāḥ z 1 z yāṣ paruṣāṣ pāpagaṁ\* \* \* \* \*kūkṣā  
visarpanti | tā vajreṇa samarpayan tiro †jetaś śacīpate z 2 z ut tiṣṭhata  
nir dravata na va ihastv †invipañcanam | indro vas sarvāsām sākaṁ  
garbhān aṇḍāni bhetsyati z 3 z indra jahi sthūraśaṅkāṁ mṛṇiḥi durni-  
śiṅkuhām | arāyāṁ śakadhūmyāṁ nāśayāmas sadānvāḥ z 4 z †kimā-  
sutardhvagnihvam† ajam āyūṁ ca nighnatīḥ | viṭiṭiṅkāṁ pralodinīm  
nāśayāmas sadānvāḥ z 5 z †yasyāṁ surabhaṁ dhayad dhveyuṁ yabhaṇvāṣ†  
sadānvāḥ | †triṣṭhaṁ kṛṇutām duraṁ yabhārasena tṛpyatām asurāpavame  
hitā† z 6 z yasyāṣ pīḍāvamanyate †tho śīrṣaktyāśaye | etām †na dūṣaṇīm  
nāśayāmas sadānvāḥ z 7 z apā rogāṁ śakadhūmāṁ vṛkṣāṇām yānti  
satvaram | atho durhārdaso gṛhaṁ pra viśantv arāyāḥ z 8 z tās sāmikāt-  
maṛkā śākāvaṅkāvanetrā puruhāṁśānī kanikradā | sarvāsām †bhaṇḍavat  
sākāṁ nāma dheyāni vidmasi | yāni jātāni †vasyati naśyatetas sadānvāḥ  
z 9 z sahasinīm pra harāmi †māṁśālām viśāsahīm | sadānvāghnīm  
ośadhīm jāitṛyācchāvadāmasi z 10 z 2 z*

St 3. See Kauś 116.7 for this stanza: Bloomfield suggests ihāstu nyanācanam in b.

St 7. Pāda c lacks two syllables, which might have been part of a compound with *dūṣaṇīm*.

St 10. In d *māmsalām* might stand but the pāda lacks a syllable.

## 14

[f217b8] *yāś cañkāśe bhīmacakṣor a-[9]r agnebhamṇva sahānve vrājin  
tviṣyaṁ śucim agnim arāyi kim ihe-[10]kṣase | dhūma mābhi pra gāhy  
anistūṣāmi mahānve z 1 z kañkēkā-[11]ṣ prīṣad āikāś kim uśchrayanty  
abhiśchrayā | caranti naktam durnāmno rāyi sū-[12]takīṣyas tay ito  
nāśayāmasi z 2 z apakrātām abhiśrayā-[13]m ānṛtyantīm kutūhalam.  
kuśūliyaṁ rasabhañjanīm khalāñ jātās tri-[14]vrūkyas tāy ito nāśa-  
yāmasi z 3 z yā ducittā vapane śuśka khā-[15]danti vaśmuṣām vaḷardhā  
gardabhīr iva nāśayāmas sadānvā z 4 z [16] yāṣ puruṣaṁ dahyamānaṁ  
śūnyam agnāu jighatsvanti | bhaṇḍānaś kuṣṭha nāmāñ-[17]si muṣṭhā-  
greṇa sadānvās tāy ito nāśayāmasi z 5 z yā vi-[18]keśir unmr̥tyoranā  
ghoracakṣavaḥ śīrṣāny anyānyāsām vitāvantir i-[19]vāsate | sadānvā  
vrahmaṇaspate pado bhrūṇāny arpayā z 6 z yāsām ga-[20]ndho nānā-  
rūpaṣ parāiti puruṣaṁ prati | tāgnis sahatām ito jātavedā-[21]s sadānvā  
| stāv ito nāśayāmasi z 7 z garbhān ekāṣ prati [f218a] mṛśaṁ vyāvartī  
sadānvā | ucitas tanvo striyā gāva ā rohiṇer ivā tāy ito nāśayā-[2]masi  
z 8 z yāṣ pitryāt sambhavantīndrajā nas sadānvā | apa mṛtyum ivāhatum  
pu-[3]nas tvā prati dadhmāsi z 9 z āmādinīs churādīnir anagnigan-  
dhyādīnī | amum [4] parebhyo kutam śavamat tasyadānvā | śavaś  
kevalācāra kim uśālāsy uśchitāḥ z [5] z 10 phaśca z 3 z*

In the left hand margin of f217b opposite line 18 is *kṛvaḥ*, seemingly meant as a correction of °cakṣavaḥ.

Read: *yā śaṅkase bhīmacakṣor agner ṭbhamṇva sadānve | dhrājīm  
tviṣīm śucim agnim arāyi kim ihekṣase | dhūmam abhi pra gāhy ani-  
ṣṭāuṣaṁ sadānve z 1 z kañka ekāṣ prīṣad ekāṣ kim ucechrayanty abhiśriyā  
| caranti naktam durnāmno 'rāyis ṭsutakīṣyas tā ito nāśayāmasi z 2 z  
apakrātām abhiśrayām ānṛtyantīm kutūhalām | kuśūlīm rasabhañjanīm  
khalāj jātās trirokyās tā ito nāśayāmasi z 3 z yā ducita āvapane śuśkāṁ  
khaḍanti vaśmuṣām | vaḍabā gardabhīr iva nāśayāmas sadānvāḥ z 4 z  
yāṣ puruṣaṁ dahyamānaṁ śūnyam agnāu jighatsanti | ṭbhaṇḍānaś  
kuṣṭhanāmāñsi muṣṭhāgreṇaṣ sadānvās tā ito nāśayāmasi z 5 z yā vikeśir  
ṭunmr̥tyoranā ghoracakṣavaḥ | śīrṣāny anyāny anyāsām vitanvantir  
ivāsate | sadānvā vrahmaṇas pate ṭpado bhrūṇāny arpayā z 6 z yāsām  
gandho nānārūpaṣ parāiti puruṣaṁ prati | tā agnis sahatām ito jātavedās  
sadānvās tā ito nāśayāmasi z 7 z garbhān ekāṣ pratimṛśan vyāvartī  
sadānvāḥ | ud itas tanva striyā gāva ā rohiṇīr iva tā ito nāśayāmasi z 8 z  
yāṣ pitryāt sambhavantīndrajā nas sadānvāḥ | apa mṛtyum ivāhantum*

punas tvā prati dadhmāsi z 9 z āmādinīś churādinīr anagnidagdhādinīh  
| amuñ parebhyo hutām śavam atta sadānvāh | śavaś kevala ācārah kim  
u śālāsy ucchritāh z 10 z 3 z

St 2. Pāda d has appeared frequently.

St 4. In b vaṣmuśām looks as if it might be a word; perhaps it might  
be in some way kin to maṣmuśā.

St 6. In pāda d paro might stand.

## 15

[f218a5] yās kumārīr yās tv avirā yuvatīr yās sadānvā | sarvā yantu  
[6] kurūṭunī kulinā dhenu surpatu rāyī raśibhā hitā z 1 z tābhyo rudro  
vi [7] sr̥jatv amaghamadhy aghaghātvinī | tās tvā hantu vidyutā  
vajrenāna-[8]parādhināh tāsāntām nakra mośchiśam indra bhañdhāś  
phalīkuru z 2 z [9] kumārān ekā sthvirān yādanti praghātini | tān indro  
hantu vrttrahā [10] yo devo viśvād rakṣāñsi sedhatu z 3 z yās ca dāsīr  
asurāṇām manu-[11]śyebhyaś ca yās kṛtāh ubhe hastāś parā yanti parā  
yanti parāvatiñ nava-[12]tīm nāvyaṭi z 4 z yāni śāmyathā sthāmād rātrī  
yakṣāni prerate | [13] agniś tvā sarvāsantyo viśvād rakṣāñsi sīdhatu  
z 5 z yā rakṣikaś kali-[14]lāntāpsu jātāś purīkayā | gopāsām eko veda  
yato jātāś sadānvā | [15]s tāy ito nāśayāmasi z 6 z yāsām ghoṣa\* saṅgatā  
vṛkān āpi [16] va gaṅgaṇa | mṛcam kaśāmayi vārām prayaśchantīm  
pratigrahā vāśayāma-[17]s sadānvā z 7 guruśchāyā mūladāyām śīśu-  
mākām pratiśrukā [18] atiduhmā vyatarantīm vyatulimām. | sarvāś caṇ-  
ḍasanaptyo nāśayāma-[19]s sadānvā z 8 z yāvantīm nāmahukām tvañ  
stanikām vṛñndha patim. | [20] ūpridantīm anāmikān nāśayān nas  
sadānvā z 9 z vāvadākā-[f218b]m albagāsām vijavrām cavūm bavrūm. |  
rāyīm vātam ejayān nāśayāmas sadānvā | [2] z 10 z phaśca 4 z iti  
saptādaśakaṇḍe tṛtīyo nūvākas samāptaḥ z z

Read: yās kumārīr yās tv avirā yuvatīr yās sadānvāh | sarvā yantu  
kurūṭunīh kulinādhenuh sarpatv arāyī †raśibhā hitā z 1 z tābhyo rudro  
vi sr̥jatv †amaghamadhy aghaghātinih | tā astvā hantu vidyutā vajreṇā-  
naparādhinā | †tāsāntām śakra mocchiśam indra bhañḍāś phalīkuru  
z 2 z kumārān ekā sthvirān yā adanti praghātinih | tā indro hantu  
vṛtrahā yo devo viśvād rakṣāñsi sedhatu z 3 z yās ca dāsīr asurāṇām  
manuśyebhyaś ca yās kṛtāh | ubhayīś tās parā yanti parā yanti parāvato  
navatiñ nāvyaṭi ati z 4 z yāni †śām yathāsthāmād rātrī yakṣāni prerate |  
agniś tā sarvā santokā viśvād rakṣāñsi sedbatu z 5 z yā †rakṣikaś kalilāntā  
apsu jātāś purīkayāh | gopā āsām eko veda yato jātāś sadānvās tā ito  
nāśayāmasi z 6 z yāsām ghoṣāś saṅgatā vṛkānām iva †gaṅgaṇa | mṛcam  
kaśām ayovārām prayacchantīm pratigrahām nāśayāmas sadānvāh z 7 z  
guruchāyām mūladāyām śīśumākām pratiśrukām | atiduhmām vita-

rantīm †vyatulimām | sarvās †caṇḍasanaptyo nāśayāmas sadānvāḥ z 8 z  
yāvantīm nāmahukām tvaṁ stanīkām vṛndhy apatim | amradantīm  
anāmīkām nāśayāmas sadānvāḥ z 9 z vāvadākām albagāsām vijavarām  
cavūm vavṛūm | arāyīm vātamejayām nāśayāmas sadānvāḥ z 10 z 4 z  
iti saptādaśakāṇḍe tṛtīyo 'nuvākas samāptaḥ z z

St 2. In pāda e the ms reading nakra is due to a slight defacement of the sign śa.

St 4. For pādas cde see § 8. 5. 9ef, which might well be emended to read as here.

St 8. There appears to be a list of names of sadānvās here, not necessarily having meanings: pāda d is defective.

St 9. It seems that there are more names here, but the latter part of this hymn is especially unclear.

## 16

(§. 12. 4)

[f218b3] dadāmīty eva vrūyād anu cāinām atutsataḥ vaśām vrahmabhyo  
yādambdhyas tat prajāvad apatyā-[4]vat. z 1 z prajāya su vi kṛite  
paśubhiś copa dasyati | ārṣeyobhyo yācadbhyo [5] devānām gām  
nirūśchati z 2 z kūṭayāsya sām śīryante śroṇayā kāṭam andati | va-  
[6]vansuyā dahyante stahā kāṇayā jīyate svam. z 3 z vilohito adhiṣṭhānās  
cha-[7]kuno vindati gopatim. | tathā vaśāyāsvām vidyūm duritagṛā hy  
uścase z 4 z yo syā-[8]ś karṇāvāskanonyānyā sa deveṣu vṛscate lakṣmīḥ  
kurvitam asyate katiyuḥ kṛnoti [9] śvam. 5 padodasyādhiṣṭhānād  
vikulamdvīn nāma vindati | anāmnāt sām śīryante | ā-[10]ha mukhenopajighrati |  
6 yad asyā gopatāu matvā loma dhvāmkṣo ajīhalat. tata-  
[11]ś kṛśorā mriyante vatsānś ca śāko vṛkā | 7 yad asyāś kasmāś cid  
bhogāya vālūn kaś cit pra [12] kṛntati | tataś kumārā mriyante yakṣmāś  
carat satyavāmnah | 8 yad asya plaplulanāya makṛ-[13]d devī samasyati  
| tato pirūpam jīyate tasmād dravyeṣvatenasā | 9 jāyamāno abhijā-  
[14]yate devān savrākmanān pacasā | tasmād vrahmabhyo deyiṣā tad āhus  
sasya gopanam. [15] z 10 z

In the left margin of f218b opposite line 13 is sva correcting the first letters of the line.

Read: dadāmīty eva vrūyād anu cāinām abhutsata | vaśām vrahmabhyo  
yācadbhyas tat prajāvad apatyavat z 1 z prajāyā sa vi kṛīṇite paśubhiś  
copa dasyati | ya ārṣeyebhyo yācadbhyo devānām gām na ditsati z 2 z  
kūṭayāsya sām śīryante śroṇayā kāṭam ardati | vaṇḍayā dahyante grhā  
kāṇayā jīyate svam z 3 z vilohito adhiṣṭhānāc chakno vindati gopatim |  
tathā vaśāyās sāmvidyam †duritagṛā hy ucyase z 4 z yo 'syāś karṇāv

āskunoty ā sa deveṣu vṛscate | lakṣmīṣ kurva iti maṁsyate kaṇīyaṣ kṛṇoti  
svam z 5 z pador asyā adhiṣṭhānād viklindur nāma vindati | anāmanāt  
saṁ śīryante yā mukhenopajighrati z 6 z yad asyā gopatāu loma dhvāṅkṣo  
ajihidat | tataṣ kisorā mriyante vatsāṁś ca ghātuko vṛkaḥ z 7 z yad asyāṣ  
kasmāi cid bhogāya bālān kaś cit prakṛntati | tataṣ kumārā mriyante  
yakṣmaś caraty tatyavamnāḥ z 8 z yad asyāḥ palpūlanarṇ cakṛd †devī  
samasyati | tato †pirūpaṁ jāyate tasmād avyeṣyad enasaḥ z 9 z jāya-  
mānābhi jāyate devān savrāhmanān vaśā | tasmād vrahmabhyo deyaīṣā  
tad āhus svasya gopanam z 10 z

St 3. In pāda d ś has dīyate, but it does not seem necessary to restore it here.

St 4. In pāda d ś has duradabhnā: our ms might intend something like durabhagnā.

St 8. In pāda d ś has anāmanāt.

St 9. In pāda b ś has dāsī.

## 17

(Ś. 12. 4)

[f218b15] ya enām vanim āyanti teṣāṁ devakṛtā vaśā | vrahmajyāiyan  
tad avruvan ya e-[16]nām nupriyāyate z 1 z ya enām yācamadhya ārṣeye-  
bhyo niruśchati | ā sa deveṣu [17] vṛscante vrāhmanānāṁ ca manyave  
z 2 z yasyānya syād vaśābhogo nyām icchetu [18] barhiṣaḥ hiṁsrāṇi  
dhatsvā gopatīm yācitā ca na ditsati z 3 z yathā śevadhi-[19]n nihito  
vrahmanānām dadad vaśā | tām etad āyanti yasmin kasmīṁś ca jāyate  
z 4 z [20] sam etad āyanti yadad vaśāṁ vrāhmaṇābhiḥ athāitānyanyaṁ  
nāviyād evasyādhirohaṇam. [21] z 5 z cared evā trāihayaṇād avijñāca  
kadā sati | vaśāṁ ca vidyān nārada vrā-[22]hmaṇas taruhiṣyā z 6 z ya  
enām avasām aha devānām nahitaṁ nidhim. ubhāu ta-[23]smāi bha-  
vāsarvāu parikramāiṣasasyaca z 7 z duritavīnapā śaye dhāvatāṁ ca nu  
diścha-[f219a]ti | nāsmāi kāmas samṛddhate yam adatvā cikīrṣati z 8 z  
yo syād udho nveśayo [2] syā stanān ubhā | ubhenevāinām duhe cātum  
ced āśakad vaśāṁ. z 9 z devā [3] vaśāṁ yācanti mukhaṁ kṛtvā vrāh-  
maṇam. | teṣāṁ ca sarveṣāṁ anadadhyeṣāṁ nayati [4] mānuṣā z 1 z  
phaśca 2 z

Read: ya enām vanim āyanti teṣāṁ devakṛtā vaśā | vrahmajyeyam  
tad avruvan ya enām nu priyāyate z 1 z yo devānām gām yācadbhya  
ārṣeyebhyo na ditsati | ā sa deveṣu vṛscate vrāhmaṇānām ca manyave  
z 2 z yasyānyaḥ syād vaśābhogo 'nyām iccheta tarhi saḥ | hiṁsrā †ṇi  
dhatsvā† gopatīm yācitām ca na ditsati z 3 z yathā śevadhir nihito vrah-  
maṇānām tathā vaśā | tām etad āyanti yasmin kasmīṁś ca jāyate z 4 z  
svam etad āyanti yad vaśāṁ vrahmaṇā abhi | yathāitān anyaj jiniyād

evāsyā adhirohaṇam z 5 z cared evā trāihāyaṇād avijñātagadā satī |  
 vaśām ca vidyān nārada vrāhmaṇās tarhy eṣyāḥ z 6 z ya enām avasām  
 āha devānām nihitaṁ nidhim | ubhāu tasmāi bhavāśarvāu parikram-  
 yeṣum asyatalḥ z 7 z †duritav enam ā śaye dhāvitām ca na ditsati |  
 nāsmāi kāmas sam ṛdhyate yam adattvā cikīrṣati z 8 z yo 'syā ūdho na  
 veda yo 'syā stanān uta | ubhayenāivāinām duhe dātum ced aśakad vaśām  
 z 9 z devā vaśām yācanti mukhaṁ kṛtvā vrāhmaṇam | teṣām ca sarveṣām  
 adadad dheḷaṁ nyeti mānuṣaḥ z 10 z 2 z

St 2. Compare above, 16.2cd; we should not hesitate to read yo devānām in a.

St 3. Pāda c was probably something like the version in Ś, but I have not been able to restore a satisfactory reading.

St 8. See above, 16.4d.

## 18

(Ś. 12. 4)

[f219a4] heḷa paśūnām nayati vrāhmaṇebhyo dadad vaśām. | [5]  
 devānām nihitaṁ bhāgam ṛtāsenū priyāyate z 1 z idaṁ me śate yāceyur-  
 [6]r vrāhmaṇā gopatiṁ vaśā | athāitām devā vruvante vo ha viduṣo vaśā  
 z 2 z [7] ya evaṁ viduṣe datvā yathānyasmādidadad vaśā | durgā tasmā-  
 dhiṣṭhāne prthivī-[8]s sahadēvatā z 3 z devā vaśām ayājam asminn agre  
 ajāyate | tām e-[9]tām vidyām nāradaś saha dāivāir udājitā z 4 z ana-  
 patyam alpapaśūm va-[10]śā kṛnotu pūruṣam. vrāhmaṇāś ca yācitām  
 nupriyāyata | agniṣomā-[11]bhyām kāmāya mitāvaruṇāya ca | yebhyo  
 yācanti vrāhmaṇās tebhya vr-[12]ścate dadhat. | yāvad asyām gopatir  
 nopasṇūyād ṛja śvayam. | tarelasva tū-[13]vad goṣu nāśya śrutā grhe  
 sya | yo syā rucopaśrutyaṭha goṣv acīcarat. | [14] āyus ca tasya śchabhaṁ  
 ca devā vṛścanta heḷatā | vaśā caranti bahudhā de-[15]vatām nihito  
 nidhiḥ āviṣkṛṇuṣva rūpāṇi yathā sthāma jighāṁsati | [16] ito ha vrāh-  
 maḥbhyo vaśāya | aṣṭhāya kṛṇute namaḥ z 10 z phaśca 3 zz

Read: heḷaṁ paśūnām nyeti vrāhmaṇebhyo 'dadad vaśām | devānām  
 nihitaṁ bhāgaṁ martaś cen nu priyāyate z 1 z yad anye śataṁ yāceyur  
 vrāhmaṇā gopatiṁ vaśām | athāitām devā avruvann evaṁ ha viduṣo vaśā  
 z 2 z ya evaṁ viduṣe 'dattvāthānyasmā 'dadad vaśām | durgā tasmā  
 adhiṣṭhāne prthivī sahadēvatā z 3 z devā vaśām ayācan yasminn agre  
 ajāyata | tām etām vidyān nāradaś saha devāir udajātā z 4 z anapatyam  
 alpapaśūm vaśā kṛnoti pūruṣam | vrāhmaṇāś ca yācitām <athāinām>  
 nu priyāyate z 5 z agniṣomābhām kāmāya mitrāya varuṇāya ca | yebhyo  
 yācanti vrāhmaṇās tebhya āvṛścate 'dadat z 6 z yāvad asyā gopatir  
 nopasṇūyād ṛcas svayam | cared asya tāvad goṣu nāśya śrutvā grhe syāt  
 z 7 z yo 'syā ṛca upaśrutyaṭha goṣv acīcarat | āyus ca tasya śubhaṁ ca



devā vṛścanti helitāḥ z 8 z vaśā carantī bahudhā devānām nihito nidhiḥ |  
 āviṣkṛṇuṣva rūpāṇi yathā sthāma jighāṁsati z 9 z <āvīr ātmānam kṛṇute  
 yathā sthāma jighāṁsati |> uto ha vrahmabhyo vaśā †ya | aṣṭhāyat  
 kṛṇute manah z 10 z 3 z

St 7. At the end of pāda d Ś has vaśet, which Whitney emended to vaset; this latter is given in Lindenau's revision.

St 8. In pāda c Ś has bhūtim for our emended śubham.

St 9. In pāda d (and in 10b) Whitney suggests jigāṁsati.

## 19

(Ś. 12. 4)

[f219a17] manasā saṅkalpayati tad devān api gaśchati | tato ha vrāh-  
 maṇo vaśām upapra-[18]yanti yācitum. | svadhākāreṇa pitṛbhyo yajñna  
 devebhyah dānena rāja-[19]ktyo vaśāyā mātur heḷanama gaśchati z 1 z  
 vaśā rājanya te mātā [20] stathā sambhūtam akraśah tasyāhur anarpaṇam  
 yad vrahmabhyaṣ pradiyate | yad ā-[21]jyam prati-jagrāham ālumpet  
 sṛjo agnaye | tato vrahmāṇo [22] vaśām agneye vṛścate dadhata | puroḷāśa  
 vatsā madughā loka syopa ti-[f219b]sthati | saḥassāi sarvān kāmān duh  
 vaśā pritiḍahe duhe | sarvān kāmān yamarājye va-[2]śā prati duhe duhe  
 | tathāhur nārakam tv ekaṁ niruddhāniśca yācitām. vṛaviyamānā [3]  
 carati krudhā gopataye vaśā | vehatām sāmānyamāno mṛtoṣ paśeṣu  
 baddhyatām. | yo [4] vehatām manyamāno gaheṣu pacate vaśām. | asya  
 putrān pautrāś cātayate vrāha-[5]spatiḥ saḥadeśa cardhataṇi carantī goṣu  
 gor api | tato gopataye vaśādaduṣe [6] viśahan duhe | priyām paśūnām  
 bhavati yad vrahmabhyaṣ pradiyate | atho vaśāyās tat pri-[7]yam yad  
 devatāhavir asyaḥ z phaśca 4 z

In the top margin of f219b above saḥassāi is smāi and above that is saṁ: in the same margin is ndhāni correcting niruddhāni of line 2.

Read: manasā saṅkalpayati tad devān api gacchati | tato ha vrahmāṇo  
 vaśām upaprayanti yācitum z 1 z svadhākāreṇa pitṛbhyo yajñena deve-  
 bhyah | dānena rājanyo vaśāyā mātur heḷam na gacchati z 2 z vaśā  
 rājanya te mātā tathā sambhūtam agraśah | tasyā āhur anarpaṇam yad  
 vrahmabhyaṣ pradiyate z 3 z yad ājyam prati-jagrāha sālumpet sruco  
 agnaye | tato 'vrāhmaṇo vaśām agnaye vṛścate 'dadat z 4 z puroḷāśavatsā  
 sudughā loka 'syopa tiṣṭhati | sāmāi sarvān kāmān duhe vaśā pra-  
 daduṣe duhe z 5 z sarvān kāmān yamarājye vaśā pradaduṣe duhe |  
 tathāhur nārakam tv ekaṁ nirundhānasya yācitām z 6 z pravīyamānā  
 carati krudhā gopataye vaśā | vehatām mā manyamāno mṛtyoṣ paśeṣu  
 badhyatām z 7 z yo vehatām manyamāno grheṣu pacate vaśām | apy asya  
 putrān pautrāś ca cātayate vrāhaspatiḥ z 8 z mahad eśa †carvatati carantī

goṣu gāur api | tato gopataye vaśādaduṣe viṣaṁ duhe z 9 z priyaṁ  
paśūnām bhavati yad vrahmabhyaṣ pradīyate | atho vaśāyās tat priyaṁ  
yad devatāhaviṣ asyāḥ z 10 z 4 z

St 2. Ś has devatābhyāḥ in b.

St 4. In pāda a Ś has pragrhitam, and does not have sā in b; in our version agnaye is akward. Ś has brahmabhyo in c.

St 5. Pāda d is given here and in 6b as in Ś; but it may be that pratiduhe could stand.

St 6. Ś has lokam at the end of pāda b.

St 8. In pāda b Ś has amā ca; in d yācayate.

St 10. For pāda d Ś has yad devatrā haviḥ syāt.

## 20

(Ś. 12. 4)

[f219b7] yā vaśād udakalpaye devā yajñā-[8]n udetya tāsām vilapatim  
bhīmām udāṣkuruta nārada | tām devāmīmānsanta [9] vaśeyāṁ nu  
vaśeti | tām āvraṇīm nārada yeṣā vaśīvāṁ vaśatamā | kata na [10] vaśā  
nārada yās tam vettha manusyajā | katimāsām bhīmatamā kasyā nāśnī-  
[11]yātha vrāhmaṇā | viluptyā vrāhaspatē | yā ca mūtavaśā vaśā | tāsām  
nā-[12]śnīyācavrahmaṇo yās śaṁseda bhūtyām. namas te stu nāra-  
dāniṣṭha vidu-[13]ṣe vaśām katamāsām bhīmatamām yāsadatvā parā-  
bhavē | viluptyām vrāha-[14]spataye yā ca mūtavaśā vaśā | tāsām nāśnīyātha  
vrāhmaṇo yās śaṁ-[15]seda bhūtyām. | triṇi vāi vaśā jātāni viluptyā  
sūtavaśā vaśā | tā-[16]ṣ pra-yaśched vrāhmabhyas syonādvaska pra-  
jāpatāu | etad avo vrāhmaṇā haviṣ ita mā-[17]nvīta yājñitāḥ vaśām ced  
enām yādeyur yā bhīmādaduṣo grhe | de-[18]vā vaśām upāvadaṁ sa no  
rājata helitā | etābhir igbhīr bhedasya [19] tasmād vāi sa parābhavat. |  
utāitām bhedo nāradaḍ vaśām indreṇa yācitāḥ [20] tasmā tvaṁ devā  
yanāso nṛṣṭhinnād ahan uttare | ye vaśāyādā-[21]nāya vadanti pari-  
rāprñāḥ indrasya manyave jālmā vṛścante cityā | [f220a] yo gopatiṁ  
parāñīyāyathāhur mā dajā yati | rudrasyāstām hetim te paryanti [2]  
cetasaḥ yadi hutām yady ahutām samāva pacate vaśām. | devān savrā-  
[3]hmaṇān ṛtvā jihmo lokām nirur uścati z 10 z phaśca 5 z ity atharva-  
[4]nīpāippalādāśākhāyām saptādaśakāṇḍe caturtho nuvākaḥ zz [5] zz zz

In f219b8 bhāmām was written and a second hand corrected to bhīmām; also the ā in °mīmānsanta is by correction, and in the next line the anusvara dot over yeśām has been crossed out; similarly in ll. 13 and 14.

Read: yā vaśā udakalpayan devā yajñān udetya | tāsām viluptyāṁ  
bhīmām udākuruta nāradaḥ z 1 z tām devā amīmānsanta vaśeyāṁ  
avaśeti | tām āvraṇīm nārada eṣā vaśānām vaśatamā z 2 z kati nu vaśā

nārada yās tvam vettha manusyajāḥ | katamāsām bhīmatamā kasyā  
 nāśnīyād avrāhmaṇaḥ z 3 z vilīptyā vṛhaspate yā ca sūtavaśā vaśā |  
 tāsām nāśnīyād avrāhmaṇo ya āśaṇseta bhūtyām z 4 z namas te 'stu  
 nārādānuṣṭhu viduṣe vaśā | katamāsām bhīmatamā yām ādattvā parā-  
 bhavet z 5 z vilīpti yā vṛhaspate yā ca sūtavaśā vaśā | tāsām nāśnīyād  
 avrāhmaṇo ya āśaṇseta bhūtyām z 6 z trīṇi vai vaśājātāni vilīpti sūta-  
 vaśā vaśā | tāṣ pra yacched vrahmabhyas so 'nāvrasakaḥ prajāpatāu z 7 z  
 etad vo vrāhmaṇā havir iti manvīta yācitāḥ | vaśām ced enām yāceyur  
 yā bhīmādaduṣo gr̥he z 8 z devā vaśām upāvadan sā no rājata hīlītā |  
 etābhīr ṛgbhīr bhedasya tasmād vai sa parābhavat z 9 z utāitām bhedo  
 nādādād vaśām indreṇa yācitāḥ | tasmāt tam devā enaso ṛṇṣṭhinnād  
 ahamuttare z 10 z ye vaśāyā adānāya vadanti parirāpiṇaḥ | indrasya  
 manyave jālmā ā vṛścante acittyā | z 11 z yo gopatiṁ parāṇīyāthāhur  
 mā dadā iti | rudrasyāstām hetim te pari yanti 'cetasāḥ z 12 z yadi hutām  
 yady ahutām amā vā pacate vaśām | devān savrāhmaṇān ṛtvā jihmo  
 lokān nir ṛcehati z 13 z 5 z

ity atharvaṇikapāippalādaśakhāyām saptādaśakāṇḍe caturtho 'nuvākaḥ  
 zz zz

St 1. In pāda b Ś has yajñād: the ms reading vilapatiṁ may have  
 arisen from vilīptyaṁ through vilipatyāṁ.

St 9. If pāda b as given above is correct its meaning does not fit  
 well into the context; we may have only a corruption of the Ś pāda, na no  
 'dād iti hīlītāḥ.

St 10. In pādas cd Ś has āgaso 'vṛścann.

St 12. In pāda d Ś has acittyā.

## 21

[f220a5] asṛñ mām̐sam tvacam peṣṭra sambhṛṇam saṁsā śarīram. |  
 agniṣ kravyā-[6]d atv āmuṣyāmuṣyāyaṇasyāmuṣyāṣ putrasyaṇprātaryāva-  
 dbhyo devebhyas sām̐yāva-[7]dbhyo devebhyo viśvadanī yāvadbhyo deve-  
 bhya amum āmuṣyāyeṇam amuṣyāṣ pu-[8]tram ā vṛścāmi z vāiśvānarāya  
 kṣipradhanvane amum āmuṣyāyeṇam anu-[9]ṣyaṣ putram ā vṛścāmi z  
 kṣipradhanvaṁ kṣiprahastā amum āmuṣyāyaṇam amu-[10]ṣyāṣ putrasya  
 hr̥dam akr̥nn atasthe pravṛddhyā | indrāgnibhyām prajāpataye paramē-  
 [11]ṣṭhine somāya rājñe varuṇāya rājñe pāuṣṇe dhātre savitre tvaṣṭre  
 amum ām̐muṣyā-[12]yeṇam anuṣyāṣ putram ā vṛścāmi | uṣase ahne rātre  
 sūryāyāmum vīru-[13]dbhyo oṣadhībhyo vanaspatībhyo vānaspatyebhyo  
 amum. yad āvatsarāya pari-[14]vatsarāya saṁvatsarāya vṛhate viśvarū-  
 pāyāmum ādbhis saṁvatsarāyāmum. [15] z phaśca 1 z

Read: asṛñ mām̐sam tvacam peṣṭram sambharaṇam aṁsān śarīram  
 agniṣ kravyād attv amuṣyāmuṣyāyaṇasyāmuṣyāṣ putrasya z 1 z prātaryā-

vadbhyo devebhyas sāyamyāvadbhyo devebhyo viśvādāniyāvadbhyo deve-  
bhyo amum āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi z 2 z vāiśvānarāya  
kṣipradhanvane amum āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi z 3 z kṣi-  
pradhanvan kṣiprahastāmum āmuṣyāyaṇam amuṣyāṣ putram tya hṛdaṁ  
akṛn na tastheḥ pravṛddhyā z 4 z indrāgnihyām prajāpataye para-  
meṣṭhine somāya rājñe varuṇāya rājñe pūṣṇe dhātre savitre tvaṣṭre amum  
āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi z 5 z uṣase ahne rātraye  
sūryāyāmum ° ° ° ° z 6 z vīrudbhya oṣadhībhyo vanaspatībhyo  
vānaspatyebhyo amum ° ° ° z 7 z idāvatsarāya parivatsarāya saṁ-  
vatsarāya vṛhate viśvarūpāyāmum ° ° ° ° z 8 z adbhyaṣ saṁ-  
vatsarāyāmum āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi z 9 z 1 z

St 4. The only further suggestion I can make is that we read hṛdayam  
yakṛn.

## 22

[f220a15] digbhyo antardeśebhyāśābhyāśāpālebhyo amum. | ṛtu-[16]  
bhyārtavebhyo adhipatībhyām adhipatyebhyo amum vasobhyo rudrebhyas  
sādhyebhya āpte-[17]bhyo amum. | ṛṣibhyārṣeyebhyāyebhyo űgirobhyāñ-  
girasebhyo amum. marudbhyo [18] āsvibhyām vrahmaṇe vrahmaṇaspatē  
| amum āmuṣyāyaṇam amuṣyāṣ putram ā vṛ-[19]ścāmi | ye mbhāṣ cakrur  
ye mbarajirdhṇus tebhyaṣ svakṛatubhyaṣ svaṣkālebhyo amum. [20] tebhyaṣ  
svaṣkratubhyaṣ svaṣkāṛā amum. | ye tapaṣ cakrur ye tapojiṣṇus te-  
[21]tapaskṛtyaṣ tapaskārebhyo amum. te tapaskṛdbhyaṣ tapaskāṛā  
[f220b] mum. ye vrahma cakrur ye vrahmajiṣṇus tebhyo vṛakṛdbhyo  
vrahmakārebhyo amum. amum ā-[2]muṣyāyaṇam amuṣyāṣ putram ā  
vṛścāmi | te vrahmakṛto vrahmakāṛāmam āmuṣyā-[3]yaṇam amuṣyāṣ  
putram parā bhāvayantu | aghāriṇīm amum aghaviddhāmbikeśri[4]m  
upapratimāso ktandevamanuṣyāṣ paśyantu | vayāṇsi śakunavayo mum  
āmuṣyāye-[5]ṇam amuṣyāṣ putram ruduṣiṇ aliklusāka grddhrāṣ kaṅkās  
suvarṇāṣ śvāpadāṣ pa-[6]tatriṇo vayāṇsi śakunayo mum āmuṣyāyaṇam  
amuṣyāṣ putrasyādahane carantu zz [7] phaśca 2 zz

The last line of f220a does not run quite to the right hand margin, but  
this seems to have been the intention of the scribe: Bm has no indication  
of lacuna.

Read: digbhyo antardeśebhya āśābhya āśāpālebhyo amum āmuṣyā-  
yaṇam amuṣyāṣ putram ā vṛścāmi z 1 z ṛtubhya ārtavebhyo adhipatībhya  
ādhipatyebhyo amum ° ° ° z 2 z vasubhyo rudrebhyaṣ sādhyebhya  
āptebhyo amum ° ° ° z 3 z ṛṣibhya ārṣeyebhyo űgirobhya āñgirase-  
bhyo amum ° ° ° z 4 z marudbhyo āsvibhyām vrahmaṇe vrahmaṇas  
patye amum ° ° ° z 5 z ye 'mbhāṣ cakrur ye 'mbarajiṣṇavas tebhyaṣ  
svakṛdbhyaṣ svakārebhyo amum āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi  
z 6 z te svakṛto svakāṛā amum āmuṣyāyaṇam amuṣyāṣ putram parā

bhāvayantu z 7 z ye tapaś cakrur ye tapojiṣṇavas tebhyo tapaṣkr̥dbhyas tapaṣkārebhyo amum āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi z 8 z te tapaṣkr̥tas tapaṣkārā amum āmuṣyāyaṇam amuṣyāṣ putram parā bhāvayantu z 9 z ye vrahma cakrur ye vrahmajīṣṇavas tebhyo vrahmakr̥dbhyo vrahmakārebhyo amum āmuṣyāyaṇam amuṣyāṣ putram ā vṛścāmi z 10 z te vrahmakr̥to vrahmakārā amum āmuṣyāyaṇam amuṣyāṣ putram parā bhāvayantu z 11 z aghārīṇīm amūm aghaviddhām vikeśīm upa pratimā †soktan devamanuṣyāṣ paśyantu z 12 z vayāṇsi śakunayo ‘mum āmuṣyāyaṇam amuṣyāṣ putram <parā bhāvayantu z 13 z> ruduṣīr alikluśākā gr̥dhrāṣ kaṅkās suvarṇāṣ śvāpadāṣ patatṛiṇo vayāṇsi śakunayo ‘mum āmuṣyāyaṇam amuṣyāṣ putram ādahane carantu z 14 z 2 z

St 12. The first part of this seems doubtful to me.

## 23

[f220b7] *tad āpaṣ pra vāhatā avadyam ca malaṇ ca yat. | yad va*  
*svapnim ārima [8] yad rjā arṣata mūlima | āpaṣ sapta sravantis tā no*  
*muñcantv anhasaḥ muñca-[9]ntu mā śapathyād atho vāruṇyād uta |*  
*atho yamasya paḍbiśād viśvasmād eva ki-[10]lviṣāt. | jahāsiśamsād*  
*duṣvapnyād druhe mā muñcantu varunasya pāśāt. ma-[11]hyam indro*  
*varuṇo vṛhaspatis savitā varca dadham | bhrātṛvyaṁ sāu sapatnāsa so*  
*me bhrā-[12]trvyaṁ sāu mapatnaḥ ta hanmi taṁ duṣvapnena vidyati*  
*tam unā iṣṭāyāvena viddhyāmi [13] taṁ kṣītāyāvena viddhyāmi tam*  
*adharāñcam mṛtyum atha nabhya purādāsi z ph3 z*

In the left margin of f220b opposite line 13 is sma, and somewhat below it is sam; in the same line nabhya is changed to natya by interlinear correction.

Read: etad āpaṣ pra vāhatāvadyam ca malaṇ ca yat | yad vā duṣvapnyam ārima yad †rjā arṣata† mūlam z 1 z āpaṣ sapta susravantis tā no muñcantv anhasaḥ | muñcantu mā śapathyād atho vāruṇyād uta z 2 z atho yamasya paḍbiśād viśvasmād devakilviṣāt | jāmiśānsād duṣvapnyād druho mā muñcantu varunasya pāśāt z 3 z mahyam indro varuṇo vṛhaspatis savitā varco dadhan | †bhrātṛvyaṁ sāu sapatnāsa so me bhrātṛvyaṁ sāu sapatnaḥ† | taṁ hanmi taṁ duṣvapnena vidhyāmi tam †unā iṣṭāyāvena vidhyāmi taṁ kṣītāyāvena vidhyāmi tam adharāñcam mṛtyum †athanatya puroḍāśi z 4 z 3 z

Some of this has parallels in Ś. For st 1ab cf. Ś 7. 89. 3ab; st 2 cf. Ś 7. 112. 1cd and 2ab; st 3 cf. Ś 7. 112. 2cd and Ś 2. 10. 1.

[f220b14] vidma te svapne janitram pāpmanaṣ putro sy abhūtyādhijātor yamasya karaṇaḥ tan tvā [15] svapna tathā vidmā yo bhādras svapnas svapnamayaṣ pāpas taṁ dviṣate pra hiṇma | tam a-[16]smāi gamayāmas tenenaṁ viddhyāmo bhūtyāinaṁ viddhyano nibhūtyāinaṁ ma vidyā-[17]saṣ parābhūtyāinaṁ vidyāmo grāhyenaṁ vidyāmaś camaścāinaṁ vidyāmo agnedam [18] kravyādḥ ā vṛścāmo devānām enaṁ ghorāiṣ krūrāiṣ preṣyad api peṣyāmo vāiśvānara-[19]syāinaṁ daṇṣṭayor api dadhma janitram grāhyaṣ putro sa nirityādhi | janitram varuṇaṣ pu-[20]tro si varuṇānyādhi | janitram sahaṁnaṣ putro si rātryādhi | janitram diva-[21]s putro si bhūmyādhi | janitram vānaspatyānām putro si oṣadhībhyo janitram i-[22]ndriyaṣ putro si krarṇayādhi | janitram rakṣasām prabhṛvesy adrardhobhyo dhi | vidhma-[f221a]he te svapna janitram gandharvānām putro sy apsarobo dhijāto yamasya kararaṇaḥ tan tvā [2] swapnetu triṇi z phaśca 4 z

In the top margin of f221a is karaṇaḥ correcting kararaṇaḥ.

Read: vidma te svapna janitram pāpmanaṣ putro 'sy abhūtyā adhi-jāto yamasya karaṇaḥ | taṁ tvā svapna tathā vidma | yo 'bhādras svapnas svapnamayaṣ pāpas taṁ dviṣate pra hiṇma z 1 z tam asmāi gamayāmas tenāinaṁ vidhyāmo 'bhūtyāinaṁ vidhyāmo nirbhūtyāinaṁ vidhyāmaṣ parābhūtyāinaṁ vidhyāmo grāhyāinaṁ vidhyāmas tamasaīnaṁ vidhyāmo agnināinaṁ kravyadā vṛścāmaḥ z 2 z devānām enaṁ ghorāiṣ krūrāiṣ pre-ṣāir api preṣyāmo vāiśvānarasyāinaṁ daṇṣṭrayor api dadhmaḥ z 3 z vidma te svapna janitram grāhyaṣ putro 'si nirityā adhi-jāto ° ° | ° ° | ° ° z 4 z vidma te svapna janitram varuṇasya putro 'si varuṇānyā adhi-jāto ° ° | ° ° | ° ° z 5 z vidma te svapna janitram sāmaṣ putro 'si rātryā adhi-jāto ° ° | ° ° | ° ° z 6 z vidma te svapna janitram divaṣ putro 'si bhūmyā adhi-jāto ° ° | ° ° | ° ° z 7 z vidma te svapna janitram vānaspatyānām putro 'sy oṣadhībhyo adhi-jāto ° ° | ° ° | ° ° z 8 z vidma te svapna janitram indrasya putro 'si †krarṇayā adhi-jāto ° ° | ° ° | ° ° z 9 z vidma te svapna janitram rakṣasām putro 'sy †adrardhobhyo 'dhijāto ° ° | ° ° | ° ° z 10 z vidma te svapna janitram gandharvānām putro 'sy apsarobhyo adhi-jāto yamasya karaṇaḥ | taṁ tvā svapna tathā vidma | yo 'bhādras svapnas svapnamayaṣ pāpas taṁ dviṣate pra hiṇma z 11 z 4 z

For st 1 and stt 4-11 cf. Ś 16. 5, and for stt 2 and 3 cf. Ś 16. 7 1-3. In st 10 perhaps we might read gandharvebhyo.

## 25

[f221a2] *dyāvāprthivī ahorātre nakṣattra payasaḥ* [3] *yad amaham amuṣ-*  
*minn āmuṣyāyēṇe amuṣyāḥ putreṇa duṣvapniṁ vrajet. yad a-*[4]*smās-*  
*yutyā aṣṭādaśakī mā pra gāma matho vayanṁ sā yajñād indrā somenaḥ*  
[5] *mā tasthāu no arātayaḥ yo yajñasya prasādhanaḥ tantur deveṣv ātaḥ*  
*tam āhutam a-*[6]*śīmahi | namo mitrasya varuṇasya cakṣase maho vāya*  
*tad ṛtaṁ saparyata | dūre-*[7]*dviṣe devajātāya ketave disputerāya sūryāya*  
*śaṁsate z dyāvā ca tatra ta-*[8]*tanaṁv ahāni | ja ni to devaḥ pratiḡ vi*  
*vāsati | yad itaśebhiḥ pratarāi rya-*[9]*dharyasi prācīnam anyad anu*  
*vartate ratha udatyena jyotiṣā yāhi sūrya | yena* [10] *sūrya jyotiṣā*  
*bādhase tamo jagas ca viśvam adyanṛthi bhānunā | tenāsmād vi-*[11]*śvām*  
*ajarām anāhutam apāmevām apa duṣvapnyaṁ suva | viśvām anirām ana-*  
[12] *sivām anāhutim amuṣyāyēṇāyāmuṣyāḥ putrāya pra hiṇma z pha 5 z*

Read: *dyāvāprthivī ahorātre nakṣatrā ṭpayasaḥ | idam aham amuṣ-*  
*minn āmuṣyāyēṇe amuṣyāḥ putre duṣvapnyaṁ mrje z 1 z ṭyad asmās-yutyā*  
*aṣṭādaśakīṭ | mā pra gāma patho vayanṁ mā yajñād indra sominaḥ |*  
*mānta sthur no arātayaḥ z 2 z yo yajñasya prasādhanaḥ tantur deveṣv*  
*ātataḥ | tam āhutam aśīmahi z 3 z namo mitrasya varuṇasya cakṣase*  
*maho devāya tad ṛtaṁ saparyata | dūredṛse devajātāya ketave divas*  
*puterāya sūryāya śaṁsata z 4 z <sā mā sayoktiḥ pari pātu viśvato> dyāvā*  
*ca tatra tatanann ahāni ca | <viśvam anyan ni viśate yad ejati viśvāhāpo*  
*viśvāhod eti sūryaḥ z 5 z> na te 'devaḥ pradivo ni vasati yad etaśebhiḥ*  
*patarāi ratharyasi | prācīnam anyad anu vartate raja ud anyena jyotiṣā*  
*yāhi sūrya z 6 z yena sūrya jyotiṣā bādhase tamo jagac ca viśvam*  
*ṭadyanṛthi bhānunā | tenāsmad viśvām ajarām anāhutim apāmivām apa*  
*duṣvapnyaṁ suva z 7 z viśvām anirām apāmivām anāhutim āmuṣyāyāṇā-*  
*yāmuṣyāḥ putrāya pra hiṇma z 8 z 5 z*

St 1. For the second part of this see § 16. 7. 8.

St 2. For this and next see RV. 10. 57. 1 and 2; § 13. 1. 59 and 60.

St 4. This and the next three stanzas are RV 10. 37. 1-4; the portions supplied are from that text.

St 7. In pāda a RV has anirām (as in our st 8) for ajarām.

## 26

[f221a13] *dyāvāprthivī vahataṁ dussvapni parā vahataṁ duṣvapniṁ.*  
*amuṣyāmuṣyāye-*[14]*ṇasyāmuṣyāḥ putrāya pra hiraṇma | vātāpavamānāu*  
*vahatam. | indrāgnī vaha-*[15]*tam. | mittrāvaruṇāu vahatam. | bhavā-*  
*śarvāu vahatam. devāśvinā vahatam. [16] duṣvapniṁ parā vahatam. |*

*duṣvaptrīm deva māruto vahatu | duṣvapnīm parā vaha-[17]tam. |  
 duṣvaptrīm deva pitaro vahantu | duṣvaptri parā vahat. duṣvaptrīm deva  
 sūryo va-[18]had duṣvapnīm parā vahad duṣvapnīm deva candramo  
 vahad duṣvapnīm parā vahad duṣvapni [19] devā nakṣatrāṇi vahatām duṣ-  
 vapnīm. parā vahatām duṣvapnīm. | devīr ā-[20]po vahatām duṣvapnīm  
 parā vahatām. duṣvapnīm. deva viṣṇo vaha | deva [21] pūṣan vaha |  
 deva tvaṣṭur vaha | deva dhātur vaha | deva savitur vaha | deva vr-  
 [f221b]haspater vaha | deva prajāpate vaha | deva parameṣṭhīn vaha |  
 duṣvapnīm parā vahad duṣva-[2]pnīm. | ahorātre vahatām duṣvapnīm.  
 | parā vahatām duṣvapnīm. amuṣyāmuṣyāyēṇā-[3]yāmuṣyās putrāya pra  
 hiṇma z phaśca 6 z iti sapṭādaśakāṇḍe pañca-[4]mo nuvākas samāptah  
 z z*

In the left hand margin of f221a about opposite line 15 is *vitṛā*, and it is indicated as a correction of *mitṛā*° in line 15; above *vitṛā* is *maṇ*. The first two letters in line 15 are slightly defaced.

Read: *dyāvāprthivī vahatām duṣvapnyām parā vahatām duṣvapnyam |  
 amuṣyāmuṣyāyāṇasyāmuṣyās putrāya pra hiṇma z 1 z vātāpavamānāu  
 vahatām duṣvapnyām ° ° ° | ° ° ° z 2 z indrāgnī vahatām duṣ-  
 vapnyām ° ° ° | ° ° ° z 3 z mitrāvaruṇāu vahatām duṣvapnyām  
 ° ° ° | ° ° ° z 4 z bhavāśarvāu vahatām duṣvapnyām ° ° ° |  
 ° ° ° z 5 z devāśvinā vahatām duṣvapnyām ° ° ° | ° ° ° z 6 z  
 devā maruto vahantu duṣvapnyām ° ° ° | ° ° ° z 7 z devāṣ pitaro  
 vahantu duṣvapnyām ° ° ° | ° ° ° z 8 z devas sūryo vahad duṣ-  
 vapnyām ° ° ° | ° ° ° z 9 z devas candramā vahad duṣvapnyām  
 ° ° ° | ° ° ° z 10 z devā nakṣatrāṇi vahantu duṣvapnyām ° ° ° |  
 ° ° ° z 11 z devīr āpo vahantu duṣvapnyām ° ° ° | ° ° ° z 12 z  
 devo viṣṇur vahad duṣvapnyām ° ° ° | ° ° ° z 13 z devas pūṣā  
 vahad duṣvapnyām ° ° ° | ° ° ° z 14 z devas tvaṣṭā vahad duṣ-  
 vapnyām ° ° ° | ° ° ° z 15 z devo dhātā vahad duṣvapnyām  
 ° ° ° | ° ° ° z 16 z devas savitā vahad duṣvapnyām ° ° ° |  
 ° ° ° z 17 z devo vṛhaspatir vahad duṣvapnyām ° ° ° | ° ° °  
 z 18 z devas prajāpatir vahad duṣvapnyām ° ° ° | ° ° ° z 19 z  
 devas parameṣṭhī vahad duṣvapnyām ° ° ° | ° ° ° z 20 z ahorātre  
 vahatām duṣvapnyām parā vahatām duṣvapnyam | amuṣyāmuṣyāyāṇasyā-  
 muṣyās putrāya pra hiṇma z 21 z 6 z*

*iti sapṭādaśakāṇḍe pañcāmo 'nuvākas samāptah zz zz*

With some misgivings I decided to put all the forms of *vah* in the third person; there is however some variation of person in § 16. 6, where some similar phraseology appears.



## 27

[f221b4] *indro vajram asiñcata vṛtrāya hantave | tvaṣṭā [5] vajram asiñcata vṛtrāya hantave | yo vajra vāiśvānaro yat te agnir vīryasaṁ viśvā-[6]sāḍ yad dhāramāṇaṁ sa vāiśvānaraḥ | etad vā idaṁ sarvayāje tāni rasā trīṇi [7] viśvānaro vāiśvānaro viśvāṣāt sarvāṇy eva puṇyeva puṇyāl lokān ava rundhe | [8] sarvās ca devatā ekaṁ vidvān aḍrāho vratam bibharti z phaśca 1 z*

Read: indro vajram asiñcata vṛtrāya hantave z 1 z tvaṣṭā vajram asiñcata vṛtrāya hantave z 2 z yo vajro vāiśvānaro yat te agner vīryaṁ viśvāṣād yad dhāramāṇaṁ sa vāiśvānaraḥ z 3 z etad vā idaṁ sarvayāje tāni ṛasā trīṇi viśvānaro vāiśvānaro viśvāṣāt | sarvāṇy eva puṇya eva puṇyāṁl lokān ava runddhe | sarvās ca devatā ya evaṁ vidvān aḍrāho vratam bibharti z 4 z 1 z

St 4. The end of hymn no. 29 is similar to the end here: it has anaḍuho vratam, which might be read here.

## 28

[f221b8] *tam ādatta-[9]vatam udiśayat tam upāṁ upeti | prabhā-rāṇīti | somya hastād amucyata | dāivo va-[10]jraṣ kṣurapavaris sahasrapṛṣṭir divaspr̥ṣa sa saṁ siñca tiṣṭhad dharuttarā bhavanyeta [11] ṛśchaṁ sa samudraṁ cāviśat samārddhad u sandahat tassās samudro durgar api va vāi-[12]śvānareṇāiva dagdhaḥ sa śakrod akrāmat so dhy āyatu dīṣo vajrāi āsurāis sapa-[13]dyad evāsu kṣurva taṁ carāṇīti sa vratam acārat so nukṛśa bhavati tasmād ana-[14]nukṛśo vratacārī bhavaty avaluyi kṛśo bhūtvendro asurān upāvr̥ṇktā sa gr̥ha-[15]patim upākaraś ta vatsa parameṣṭhivam upāṇvavat saṁ prajāpatim upādhāvat sā vi-[16]rāpām upādhāvat sa surājam upādhāvat sa samrāje | m upādhāvat so horātre [17] upādhāvat so rdhamāsān upādhāvat sa māsen upādhāvat sa ṛton upādhāvat sānta-[18]vān upādhāvat sa ṛṣiṇ upādhāvat sa ākṣayān upādhāvat so ṅgirasam upādhā-[19]vat sāṅgirasān upādhāvat so atharvaṇam upādhāvat sātharvāṇān upādhāva-[20]d viśvān devā marudgaṇās taman dasān davaṁ stoma prathamam athendrāgnī tam upā-[21]mantrayante puṇyayā vācā krūrayā vācā hahiṣyā sa sāvitryan athe-[f222a]śā mopacāme niṣyasiti sobaśāmyat tasmād yo vrahma vedotāpas si taṁ śamayati do-[2]he devāinām. tam ṛktasāmāthānyam ādatta yajuṣā yajñena gāyattreṇa vāma-[3]ṇa vāmadāivyena ca | etad vā idaṁ atharvāk śametāv indrasya bāhū tam ādatta u-[4]barṣv ādhatte prajāvāi samṛddhim akṣati paśavaṣ parūṣi prajāṁ eva samṛddhim akṣati [5] paśavaṣ parūṣi prajāṁ eva samṛddhim akṣatim ava rundhe yaḥ z phaścā 2 z*

In the left hand margin of f221b opposite line 9 is *siñcāmi* indicated as a correction of *siñcati* in line 10. In the right hand margin of f222a about opposite line 2 is *gāyatrī* correcting *gāyattreṇa*.

Read: *tam ādatte vāi tam udīśayat tam upama upāiti | pra bharāṇīti | somyahastād amucyata | dāivo vajraṣ kṣurapavis sahasraprṣtir diva-  
sprṣas sa saṁsiñcat tiṣṭhad †dharuttarā bhavanyeta ṛśchaṁ† sa samudraṁ  
cāviśat samārdhyad u sandahat tasmāt samudro †durgar api va† vāi-  
śvānareṇāiva dagdhaḥ z 1 z sa śakra ud akrāmat so 'dhy āyatu diśo  
vajrāir āsurāis sa padyad evāśu †kṣurva tam carāṇīti z 2 z sa vratam  
acarat so 'nukṛśo bhavati tasmād anukṛśo vratacārī bhavaty †avaḷuyi  
kṛśo bhūtvendro asurān upāvṛṇkta z 3 z sa grhapatim upakāro 'stavat  
sa parameṣṭhinam †upāṇvavat sa prajāpatim upādhāvat sa virājam upā-  
dhāvat sa samrājam upādhāvat so 'horātre upādhāvat so 'rdhamāsān  
upādhāvat sa māsān upādhāvat sa ṛtūn upādhāvat sa ārtavān upādhāvat  
sa ṛṣīn upādhāvat sa ārṣeyān upādhāvat so 'ṅgirasam upādhāvat sa  
āṅgirasān upādhāvat so atharvanam upādhāvat sa ātharvaṇān upādhāvat  
z 4 z viśvān devān marudganāns †tamandasān devaṁ stomaprathamam  
athendrāgnī tam upāmantrāyete puṇyayā vācā krūrāyā vācā †hahiṣyā  
<vācā> sa sāvitryam †athesā mopacāme niṣyasiti† sa upaśāmyat tasmād  
yo vrahma vedotāpas sa tam śamayati dohe devānām z 5 z tam ṛksāme  
athānyam ādatte yajuṣā yajūena gāyatreṇa vāmena vāmadāivyaena ca z 6 z  
etad vā idam atharvan śam etāv indraśyā bāhū | tam ādatta †ubarṣv ādatte  
prajā vāi samṛddhim akṣatim paśvaṣ parūṇṣi prajāṁ eva samṛddhim  
akṣatim ava runddhe ya <evaṁ veda> z 7 z 2 z*

St 4. Perhaps *upādhāvat* should be read for *upāṇvavat*.

St 7. The end of hymns 27 and 29 should be compared here.

## 29

[f222a6] *sa dikṣu praty atiṣṭhad diśa evāṁ prati tiṣṭhati yaḥ z sa  
viśvām āhy akramata | e-[7]sa vāi viśvaśāt sāure vāmāu ite vapayayo  
devayānām yat sūryasya vāsma yat saḥ pa-[8]tiṣu devayāneṣu śriyate |  
prapatho devayānām jānāti yaḥ z sa viśvānare [9] kramata eṣa vāi  
vāiśvānarodayaṁ pavamānah ete vāi sarvānuprasārodrūhyate sa nā-  
[10]dhārayad dhriyante smīn prā yaḥ suvṛttre krama tasya vṛttrasyāṅgā  
parvāṇi śarīra-[11]ṇy abhiyanta śatāni vāi vṛttrasyāṅgā parvāṇi śarīrāṇi  
yadipe parvatām asa ya-[12]tra hṛdā manasā kāmayeti iha sa rādhyate  
tasmāi rādhyate asyām eva pratiṣṭhā-[13]m āyatanam vindate yaḥ z sa  
devān āgaśchat tam devāḥ avruvann āśam sāmektan meti | [14] vratam  
ā haraṇyeṣu paśuṣu grāmyeṣv aśveti so nadvān upādhāvat tam anudvān  
avravit. [15] kim me pratīvāho bhaviṣyasīti sa varam avavrṇīta vradhna  
loko sā nivraddhnasya vi-[16]śṭhapa śriyā iti śolaśo vāyad ūrdhvo loko yad*

vradhno yad vradhnasya niṣṭhapaś śreya-[17]nte yaḥ z yathā hīnāśvatthād  
 avravīt tracā vrāhmaṇa nindyāni ādenam aśṛṇu-[18]nye juṣṭapūrtenam  
 vyabhavānīti | kṛtāv eṣā manusyeṣu tarati yenunaḍvān ye [19] vanaḷad  
 vratin. | yāv asya pūrvaś pādāu to pūrvapakṣāu yāv apādāu tāv aparapa-  
 [20]kṣau yo syekse tāu purolāśāu ye nāsike tau śruvāu yo syāukse tāu  
 sūryācandrama-[21]sāu yā nimeṣas tāv ahorātre yat sūryasya raśmayas  
 sadroṇa kalaśa śiras so-[22]mo rājā mastiṣkaḥ ye sya śṛṅge tad ṛtaṁ  
 satyaṁ dhruvaṁ vāritaṁ satyaṁ tasmād ete dhruve [f222b] dhruvam  
 eva tvām satyam anupratitiṣṭhati yaḥ z yāsya dakṣiṇā hanus sā juhūryād  
 ada-[2]ryāsaṁ yāsaṁ vyāso bavrunyaś kaṇḍhasyā dhruvaḥ agnir āsyaṁ  
 vidyuj jiḥvā maruto da-[3]ntāś pavamāś prāṇaḥ eṣā vāi māyām āhur  
 vasor dhāreti yad antragudaṁ vaso-[4]r eva dhārām samṛddham akṣatim  
 āva rundhe yaḥ z 10 z yad asya carma tad abhraṁ yāni [5] lomāni tāni  
 nakṣattrāṇi svevaṣam ūsmāni hrāro yad oṣadhayaś ca vanaspatayaś co-  
 [6]dhyam. yo sya jaghanārdhas tāu śāiśirāu māsāu yaś pūrvārdhas tāu  
 vāsantāu yat pṛṣvaṁ [7] tāu grīsmāu māsāu yan madhyaṁ tāu vārṣikāu  
 yo sya jaghanas tāu śārādāu māsāu [8] yasya vakṣas tāu hemantāu  
 samvatsaro vā eṣa sambhṛto yenānaḍvā jcnānaḷadvatin ya-[9]syām eva  
 pratiṣṭhām āyatanam vindate yaḥ z 11 z yāv asya karṇāu sā sraddhā-  
 [10]nī yo bhavati yaḥ z 12 z tapaś ca varaś ca mahaś ca yaśaś ca yad  
 asmīn antara r-[11]cas sāmāni yajunṣi vrāhmaṇaṁ vrahma cāiva lokam  
 cāva rundhe vrahmavarcasī bhava-[12]ti yaḥ z 3 z yathed asminy antaś  
 śatam agniṣṭomāś śatar dvādaśāhāś catam ṣoḷaśi-[13]naś śatam sarva-  
 pṛṣṭhyaś śatam śraddhā śatam dīkṣā śatam yajñāś śatam dakṣiṇaś śatam  
 bhūtaya-[14]ś catam abhūtayaś śatan nirbhūtayaś śatam parābhūtayaś  
 śatam samṛddhayaś jyog jiva-[15]ti sarva sarvam āyur eti na purā jarasaś  
 pramiyate yaḥ z 14 z yathed a-[16]smīny antaś catam ardhāmāmāś śatam  
 māsāś śatam ṛtavaś śatam ārtavāś śatam idā-[17]vatsarāś śatan anu-  
 vatsarāś śatam parivatsarāś śatam samvatsarāś śatan vrahmāni [18]  
 śatam karmāni śatam jyotiṇṣi śatam amṛtāni śata sindhyāni śatam abga-  
 [19]nāni śatam tamānṣi śatam rudhirāni jyog jivati sarvam āyur eti  
 [20] na purā jarasaś pramiyate yaḥ z 15 z yathed asminy antaś śatam  
 rayintrā-[21]ś śatam sahanāś śatam trirātrāś śatam atirātrāś śatam  
 prāṇāś śatam apānāś śa-[f223a]tam vyānāś śatam samānāś śatam rāja-  
 sūyāś śatam vājaḥpeyāś śatam kāmāprāś sahasraṁ [2] satrāyaṇāni eṣa  
 vānaḍvān sarvāś śas sarvātmā sarvaparus sarvapān madhyatu pra-  
 [3]tiṣṭhātu rksāmābhyām ādhatte tatṛto yajñena gāyattreṇa vrahmaṇā  
 pratata upa-[4]riṣṭhāt prathate prajāyā paśubhir grhāir dhanena yaḥ  
 z 16 z indro balenā-[5]mya parameṣṭhī vratena yena gāus tena vāiśva-  
 devaḥ yo smān dveṣṭi yaṁ ca vyaṁ dviṣma-[6]s tasya prāṇā ni sambarha  
 tasya prāṇān vi barha | indro sindrasya rūpam asi pra-[7]prajāpatir asi  
 parameṣṭhir asi svar asi svaro si svargo loko si svargam smā [8] lokam

gamaya | yenāmi vahas tena yajño yena vrhaspati tena loko ye-[9]nedam gamayati tena viśvo yenedam gamayati tena sarvaḥ ye syā pādāt sā [10] pratiṣṭhā prathate prajayā paśubhir grhāir dhanena ya evam vidvān anaḍvā-[11]ho vratam bibharti z 17 z iti saptādaśakāṇḍe ṣaṣṭo nuvākaḥ z z

In the right hand margin opposite line 10 is ḍuho correcting anaḍvāho.

Read: sa dikṣu praty atiṣṭhad diśa evam prati tiṣṭhati ya <evam veda> z 1 z sa viśvapā hy akrāmata | eṣa vāi viśvaṣāṭ sāure vasāv ṭitev apayayāu devayānam yat sūryasya vaśma yat sa pathiṣu devayāneṣu śrīyate prapatho devayānān jānāti ya <evam veda> z 2 z sa viśvānare 'krāmata | eṣa vāi vāiśvānara udayan pavamānaḥ | ete vāi sarvānuprasāro druhyate sa nādhārayad dhriyate 'smin ṭprā ya <evam veda> z 3 z sa vṛtre 'krāmata | asya vṛtrasyāṅgā parvāni śarīrāṇy abhidyanta | śatāni vāi vṛtrasyāṅgā parvāni śarīrāṇi ṭyadīpe parvatām asaṭ atra hṛdā manasā kāmayeti z 4 z iha sa rādhyate tasmāi rādhyate asyām eva pratiṣṭhām āyatanam vindate ya <evam veda> z 5 z sa devān ā gacchat tam devā āvruvann āśam ṭsamektanmeti | vratam ā hiraṇyeṣu paśuṣu grāmyeṣv aśveṣv eti so 'naḍvān upādhāvat tam anaḍvān avravīt z 6 z kiṁ me prativaho bha-viṣyasīti sa varam avṛṇīta budhnaloko 'sani budhnasya viṣṭapaśriya iti ṣoḍaśo vā ayad ūrdhvaloko 'yad budhnaloko 'yad budhnasya viṣṭape śrīyate ya <evam veda> z 7 z athā hīna āśvatthād avravīt tam cāvrahmaṇam anindyan adevam aśṛṇan ye juṣṭāḥ pūrtena ṭvyabhavānīti | kṛtā vā eṣā mānuṣyeṣu tarati yenānaḍvān yena ṭnaḍadvatīn z 8 z yāv asya pūrvapādau tāu pūrvapakṣau yāv aparapādau tāv aparapakṣau yāv asya 'kṣī tāu puroḷāśau ye nāsike tāu śrūvau yāv ṭasyāukṣe tāu sūryācandra-masau yā nimeṣā tāv ahorātre yās sūryasya rāsmayas sa droṇakalaśaś śiras somo rājā mastiṣkaḥ | ye 'sya śrūge tad ṭtam satyam dhruvam vā ṭtam satyam tasmād ete dhruve dhruvam eva tam satyam anu pratiṣṭhati ya <evam veda> z 9 z yāsya dakṣiṇā hanus sā juhūr yā dādhārāśām yā savyā so 'babhrur yaṣ kaṇṭhas sā dhruvā | agnir āsyam vidyuj jihvā maruto dantāḥ pavamānaḥ prāṇaḥ | eṣa vāi ṭmāyām āhur vasordhāreti yad antragudaṁ vasor eva dhārām samṛddhim akṣatim ava runddhe ya <evam veda> z 10 z yad asya carma tad abhraṁ yāni lomāni tāni nakṣa-trāṇi | ṭsve varṣam ūsmāni hlādo yad oṣadhayaś ca vanaspatayaś ṭcodhyam | yo 'sya jaghanārdhas tāu śāiśirāu māsau yaṣ pūrvārdhas tāu vāsantāu <māsau> yat pārśvam tāu grīṣmāu māsau yan madhyam tāu vārṣikāu <māsau> yo 'sya jaghanas tāu śāradāu māsau yo 'sya vakṣas tāu hemantāu māsau | samvatsaro vā eṣa sambhṛto yenānaḍvān yena ṭnaḍadvatīn | asyām eva pratiṣṭhām āyatanam vindate ya <evam veda> z 11 z yāv asya karṇau sā śraddhā nītho bhavati ya <evam veda> z 12 z tapaś ca varaś ca mahaś ca yaśaś ca yad asminn antara ṛcas sāmāni yajūṇṣi vrāhmaṇam vrahma cāiva lokam cāva runddhe vrahmavarcaśi bhavati ya <evam veda> z 13 z yathed asminn antaś śatam agniṣṭomāś

śatam dvādaśāhās śatam soḍāśinas śatam sarvapṛsthās śatam śraddhās  
 śatam dikṣās śatam yajñās śatam dakṣiṇās śatam bhūtayaś śatam abhū-  
 tayaś śatam nirbhūtayaś śatam parābhūtayaś śatam samṛddhayaḥ | jyog  
 jīvati sarvam āyur eti na purā jarasaḥ pramiyate ya <evam veda> z 14 z  
 yathed asminn antaś śatam ardhmāsās śatam māsās śatam pṭavaś śatam  
 ārtavās śatam idāvatsarās śatam anuvatsarās śatam parivatsarās śatam  
 saṁvatsarās śatam vrahmāṇi śatam karmāṇi śatam jyotīṇṣi śatam amṛtāni  
 śatam sindhyāni śatam abgaṇāni śatam tamāṇsi śatam rudhirāṇi | jyog  
 jīvati sarvam āyur eti na purā jarasaḥ pramiyate ya <evam veda> z 15 z  
 yathedam asminn antaś śatam rathamtarās śatam sāhnās śatam trirātrās  
 śatam atirātrās śatam prāṇās śatam apānās śatam vyānās śatam samānās  
 śatam rājasūyās śatam vājapeyās śatam kāmaprās sahasraṁ sattrāyaṇāni  
 | eṣa vā anaḍvān {sarvāśśas sarvātmā sarvaparus sarvapān madhyataḥ  
 pratiṣṭhātṛ ṛksāmabhyām ādhatte tatrota yajñena gāyatrena vrahmaṇā  
 prathata upariṣṭhāt prathate prajāyā paśubhir ghṛhāir dhanena ya <evam  
 veda> z 16 z indro balenāsi parameṣṭhī vratenā yena gāus tena vāiśva-  
 devaḥ | yo 'smān dveṣṭi yaṁ ca vyaṁ dviṣmas tasya prāṇān saṁ varha  
 tasya prāṇān vi varha | indro 'sindrasya rūpam asi prajāpatiṛ asi para-  
 meṣṭhir asi svar asi svaro 'si svargo loko 'si svargaṁ smā lokaṁ gamaya |  
 yenāsi vahas tena yajño yena vṛhaspatis tena loko yenedaṁ gamayati  
 tena viśvo yenedaṁ gamayati tena sarvaḥ | ye 'sya pādāḥ sa pratiṣṭhāt  
 prathate prajāyā paśubhir ghṛhāir dhanena ya evaṁ vidvān anaḍuho  
 vrataṁ bibharti z 17 z 3 z

iti saptādaśakāṇḍe ṣaṣṭo 'nuvākah zz zz

नवमः 30 उपनि

(Ś. 12. 2)

[f223a12] naḥam ā roha na te tra loka idaṁ sisam bhāgadheyam ta ehi  
 yo goṣu ya-[13]kṣmaḥ puruṣeṣu yakṣmas tena tvaṁ sākam adharām parehi  
 z 1 z aghaśāṁsāu [14] karaṇānukareṇa ca | mṛtyumās ca sarvās tenāito  
 yakṣmās ca nir atāmāsi | [15] nir ato mṛtyun nāirṛtān nir ayakṣmam  
 ajāmāsi | yo no dveṣṭi tam adhy agne kra-[16]vyādam yakṣmas tan te pra  
 suvāmāḥ yady agniḥ kravyād yadi vā vyāghra imāṁ [17] goṣṭham anyokā  
 viveśa | un mūṣājyaṁ kṛtvā pra hiṇomi duram sa gha-[18]tsaty apsuṣado  
 ty agnim. | u tvā kṛtvā pracakrur manyunā puruṣe mite | [19] sukalpam  
 agne ca tvayā punas tvo dīpayāmāsi | punas tvādityā rudrā [20] vasavaḥ  
 punar vrahmaṇo vasunātur agre | punas tvā vrahmaṇaspratir ā-[21]dhād  
 dīrghāyutvāya śataśārādāya | yo gniḥ kravyāt praviveśo gr-[f223b]ham  
 imāṁ paśyann itaram jātavedasam. tvaṁ harāmi pituryajñāya dukhūn  
 me gharma vindat pa-[2]rame sadhasthe kravyādham agnim iṣatam

harāmi | janā druhantaṁ vajreṇa mṛtyum. | ji-[3]taṁ sahasmi gārha-  
gārhapatyena vidvān pitṛñāṁ lokaṁ paramo yo tra | kravyādham  
a-[4]gnīm pra hiṇomi dūraṁ yamarakṣo gaśchatu ripravāhaḥ ihāivāyam  
itaro jātavedā [5] devaṁ devebhyo havyaṁ vahatu prajānan. | kravyādam  
agnīm śiśumānam ugnīm pra hiṇo-[6]mi patibhiḥ pitṛāyānāi mā deva-  
yānāiḥ patibhir ā gā trāivāidhi pitṛṣu cā-[7]grhi tvam. z 1 z

Near the beginning of line 16 of f223a an interlinear correction changes °vyādaṁ to °vyād yaṁ; and later in the same line kravyād yadi is similarly corrected to kravyād ādi: in line 17 un is corrected to ta(n).

Read: naḍam ā roha na te 'tra loka idaṁ sīsaṁ bhagadheyaṁ ta ehi |  
yo goṣu yakṣmaṣ puruṣeṣu yakṣmas tena tvaṁ sākam adharāṇi parehi  
z 1 z aghaśaṁsaduḥśaṁsābhyāṁ kareṇānukareṇa ca | mṛtyūṁś ca sarvāṁś  
teneto yakṣmāṁś ca nir ajāmasi z 2 z nir ito mṛtyuṁ nāirṛtān nir u  
yakṣmam ajāmasi | yo no dveṣṭi tam addhy agne 'kravyād yaṁ dviṣmas  
taṁ te pra suvāmaḥ z 3 z yady agniḥ kravyād yadi vā vyāghra imaṁ  
goṣṭham anyokā viveśa | taṁ māśājyaṁ kṛtvā pra hiṇomi dūraṁ sa  
gacchatv apsuṣado 'bhy agnīm z 4 z yat tvā kṛtvā pracakrur manyuṁ  
paruṣe mṛte | sukalpam agne tat tvayā punas tvod dīpayāmasi z 5 z  
punas tvādityā rudrā vasavaḥ punar vrahmaṇo †vasunātur agne | punas  
tvā vrahmaṇas patir ādhād dīrghāyutvāya śataśārādāya z 6 z yo 'gniḥ  
kravyāt praviveśa no grham imaṁ paśyann itaraṁ jātavedasam | taṁ  
harāmi pitṛyajñāya dūraṁ sa gharmam indhām parame sadhasthe z 7 z  
kravyādam agniṁ iṣitaṁ harāmi janān druhantaṁ vajreṇa mṛtyum |  
ni taṁ śāsmi gārhapatyena vidvān pitṛñāṁ lokaṁ paramo yo 'tra z 8 z  
kravyādam agniṁ pra hiṇomi dūraṁ yamarājño gacchatu ripravāhaḥ |  
ihāyam itaro jātavedā devo devebhyo havyaṁ vahatu prajānan z 9 z  
kravyādam agniṁ śaśamānam agniṁ pra hiṇomi pathibhiḥ pitṛyānāiḥ |  
mā devayānāiḥ pathibhir ā gā atrāivāidhi pitṛṣu jāgrhi tvam z 10 z 1 z

St 6. Cf. MS 1. 7. 1 and others; I would suggest another variant in pāda b, vasudhātar, as Ppp reading.

St 9. In pāda a Ś has iṣito: for c it has pitṛñāṁ loke api bhāgo astu. For our d see below 34. 6b.

St 10. At the end of pāda a Ś has ukthyam.

### 31

(Ś. 12. 2)

[f223b7] sam indhate saṅkusikaṁ svastaye śuddhā bhavantu śuca-  
[8]yaṣ pāvakāḥ jahati ripram aty eneti samidho gnis svapnā punāti |  
devo [9] gnis saṅkusiko divas prṣṭhāny ā ruhan mucyamāno nir uhaso  
moghasmām a-[10]śastyā | asmin vayaṁ saṅkusike agne riprāṇi mṛjmahe  
| abhūmim yajñiṇyā-[11]ś suddhāḥ prāmyoṣi tāriṣa saṅkusiko vikasuko

nirṛto yaś ca nassvaraḥ te te [12] kṣmaṁ suvedhaso dūrād dūram uci-  
dyavāu | ajñānā puruṣebhyo gobhyo aśvebhyas tvā kravyā-[13]daṁ nir  
nadāmasy āgniṁ jīvatayopasam. yo no sveṣu vīreṣu yo goṣu yo jāviṣu  
[14] kravyādaṁ nir nudāmasy āgni yo janayopapām. samiddho gni  
āhutaś sa [15] no mābhy upakramān atrāiva dīdiha jyavok ca sūryan  
dr̥ṣe yasmin devāsṛjata ya-[16]yasmin manuṣā uta | yasmin ghṛtasyāvo  
mṛṣṭā tvam agne divaṁ naha | sise mṛ-[17]dhvaṁ naḍe mṛddhvaṁ agnis  
saṅkusivaś ca yaḥ ato rdhyām rāmāyām śīṣaktim u-[18]pardharhaṇe |  
sise palam sādāyitvā śīṣaktim upabarhaṇe | avyāśi-[19]śakuniyā piṣṭva  
śuddhā bhavanti yajñeyāḥ z 2 z

Read: sam indhate saṅkusikaṁ svastaye śuddhā bhavantu śucayaś  
pāvākāḥ | jahāti ripram aty ena eti samiddho 'gnis supunā punāti z 1 z  
devo 'gnis saṅkusiko divas pr̥sthāny āruhat | mucyamāno nir enaso 'mog  
asmān aśastyāḥ z 2 z asmin vayan saṅkusike agne riprāṇi mṛjmahe |  
abhūma yajñiyāś śuddhāḥ pra na āyūṁṣi tāriṣat z 3 z saṅkusiko vikusiko  
nirṛto yaś ca nisvaraḥ | te te yakṣmaṁ suvedhaso dūrād dūram ūci-  
dyavāu z 4 z ajñātaṁ puruṣebhyo gobhyo aśvebhyas tvā | kravyādaṁ nir nudāmasy  
agniṁ jīvatayopanam z 5 z yo no 'śveṣu vīreṣu yo goṣu yo 'jāviṣu | kra-  
vyādaṁ nir nudāmasy agniṁ yo janayopanah z 6 z samiddho 'gna āhuta  
sa no mābhyapakramiḥ | atrāiva dīdihi dyavi jyok ca sūryaṁ dr̥ṣe z 7 z  
yasmin devā sṛjata yasmin manuṣyā uta | yasmin ghṛtastāvo mṛṣṭvā  
tvam agne divaṁ ruha z 8 z sise mṛddhvaṁ naḍe mṛddhvaṁ agnis saṅku-  
sikaś ca yaḥ | atho 'vyām rāmāyām śīṣaktim upabarhaṇe z 9 z sise malaṁ  
sādāyitvā śīṣaktim upabarhaṇe | avyām aśiknyām piṣṭvā śuddhā bhavata  
yajñiyāḥ z 10 z 2 z

St 1. The spelling saṅkusika is accepted here as a probably true variation.

St 4. Cf. MS 4. 14. 17 which has nirṛto in b: at the end of d we might read ucchindanti.

St 5. In pāda a ś begins anyebhyas tvā.

### 32

(Ś. 12. 2)

[f223b19] param mṛtyor anu pa-[20]rehi panthām yas teṣṭhitaro deva-  
yānām | cakṣuṣmate śṛṇvate te vṛavīmi [21] ime vīrā bahavo bhavantu  
z ime jīvā ra mṛtāir āvavr̥traṁ usāu tu bha-[22]drā devahutirvo dyah  
prāñcor ā mamṛte vaśāya suvīrāso vadetha-[f224a]m ā vadema | imaṁ  
jīvebhyas paridhīm dadāmi | māiṣā nu gad aparo ametum. [2] jyog  
jivantaś caradaś puruṣis thiho mṛtyuṁ dadhatām parvatena | yathāhāny  
anu pū-[3]rvaṁ bhavanty adhantava datubhir yaṁntu sākam. yathā na  
pūrvon aparann ajarahā de-[4]vān vāsthāyūṁṣi kalpayāiṣām. ā rohatāyur

jarasaṁ vṛṇānānupūrvam ya-[5]jamānāya castha | tānna tvaṣṭā sajanimā  
 sajoṣā sarvam āyun nayatu ji-[6]vanāya | aśmanvatī riyate saṁ rabha-  
 ddhvaṁ pra taratā sakhāyaḥ atrā jahyate sa-[7]n nu devānumivān  
 uttareṁābhi vājān. ut tiṣṭhatā pra taratā sakhāyo ssa-[8]nvatī riyate  
 saṁ rabhaddhvaṁ. atrā jahyate mann uśivā śivā syonān uttareṁābhi  
 [9] vājān. | vāiśvadevyam sūnṛtām ā rabhaddhvaṁ śuddhā bhavantu  
 śucayaḥ pāvakaḥ [10] abhikrāmanto duritāni viśvā śataṁ himās sarvavīro  
 made-[11]mā | udicīnāiḥ padbhir vāyamadbhir apakrāmanto duritān  
 parehi | tris sa-[12]pta kṛd ṛṣayaḥ paretā mṛtyuṁ pratyahaṁ padayo-  
 panena | mṛtyoḥ padaṁ yoṣpraya-[13]nta eta draghiya āyuḥ patiran  
 dadhānāḥ āsinā mṛtyun nadattā sadhasthe [14] atha jīvā vidatham ā  
 vadema z 3 z

In the top margin is saṁ to correct māiṣā of line 1.

Read: paraṁ mṛtyo anu parehi panthām yas ta eṣa itaro devayānāt |  
 cakṣuṣmate śṛṇvate te vṛvīmīme vīrā bahavo bhavantu z 1 z ime jīvā vi  
 mṛtāir āvavṛtrann asāu tu bhadra devahūtir no 'dya | prāñco agāma  
 'mṛte hasāya suvīrāso vidatham ā vadema z 2 z imaṁ jīvebhyas paridhiṁ  
 dadhāmi māiṣāṁ nu gād aparo artham etam | jyog jīvantaś śaradaḥ  
 purūciś tiro mṛtyuṁ dadhatām parvatena z 3 z yathāhāny anupūrvam bha-  
 vantu yathārtava ṛtubhir yanti sākam | yathā na pūrvam aparo ajarayaḥ  
 evānvāsthāyūṁṣi kalpayāiṣām z 4 z ā rohatāyur jarasaṁ vṛṇānā anu-  
 pūrvam yajamānā ye ca stha | tān vas tvaṣṭā sujanimā sajoṣā sarvam āyur  
 nayatu jīvanāya z 5 z aśmanvatī riyate saṁ rabhaddhvaṁ <virayadhvaṁ>  
 pra taratā sakhāyaḥ | atrā jahīta ye asan durevā anamivān ut tareṁābhi  
 vājān z 6 z ut tiṣṭhatā pra taratā sakhāyo aśmanvatī riyate saṁ rabha-  
 dhvaṁ | atrā jahīta ye asann aśivās śivān syonān ut tareṁābhi vājān z 7 z  
 vāiśvadevīm sūnṛtām ā rabhaddhvaṁ śuddhā bhavantaś śucayaḥ pāvakaḥ |  
 atikrāmanto duritāni viśvā śataṁ himās sarvavīro madema z 8 z udicīnāiḥ  
 pathibhir vāyumadbhir apakrāmanto duritān parebhiḥ | tris sapta kṛtva  
 ṛṣayaḥ paretā mṛtyuṁ pratyāuhan padayopanena z 9 z mṛtyoḥ padaṁ  
 yopayanta etā drāghīya āyuḥ pratiram dadhānāḥ | āsinā mṛtyuṁ nudata  
 sadhasthe atha jīvāso vidatham ā vadema z 10 z 3 z

For stt 1-5 and 10 cf. RV 10. 18.

St 1. In pādas cd Ś has bravīmīheme.

St 2. RV and Ś have abhūd for asāu tu in b; our text may be corrupt.

St 4. RV and Ś read jahāty where I have emended the ms in c; and then begin d with evā dhātar.

St 10. In pāda b MG also has pratiram.



## 33

(Ś. 12. 2)

[f224a14] imā nārīr avidhavās supa-[15]tnīr āñjanī | sadarmiṣā saṁ  
 viśantu | anaśravo anamivā suratnā rohanu [16] janayo yonir agne | ime  
 vīrār avidhavā sujānaya narāñjanena sarpi-[17]ṣā saṁ sprśantam. | ana-  
 śravo anamivās suratnā syonābhhyoner adhi talpaṁ [18] vrheyuḥ yā  
 karomi haviṣāham etāu tāu vrāhmaṇā vi haṁ kalpayāmi | [19] sudhām  
 pitṛbhyo amṛtaṁ duhānā dīrghenāyuṣā saṁ imā dihimām. [20] yo no  
 gñiṣ pitaro hr̥tsv antar āviveśāmartyo martyeṣu mahyanlaṁ prati gr̥hṇāmi  
 | [21] devaṁ vāso smā dvikṣatu mā vayan tam. | apāvṛtyāgnīm gārha-  
 patyaṁ kravyādā-[22]pyetu dakṣiṇā | priyaṁ pitubhyāṁ sane vrahmaṇe  
 kṛṇuta priyam | vibhāga-[f224b]dhanam ādāya pa kṣiṇābhya vartyā |  
 agniṣ putrasya jyeṣṭhasya yaṣ kravyād anirāhitā | [2] ye agnayo hatavarcā  
 bhavati nāinena havir attave | chinatya kṛṣiṁ gām dhanam yaṁ [3]  
 kravyād anuvartate | bahu krudhiṣ pra vadanty āntitarmato nveti ca |  
 kravyādam agni-[4]r antikād anavidvān vi bhāvati | grāhyā gr̥hāt saṁ  
 sr̥jyante ya striyāṁ [5] mryate patiḥ vrahmāiva vidvān eṣo yaṣ krav-  
 yādanyurādadhāt. z 4 z

In the right hand margin of f224a opposite line 17 is a sign which seems to be npaṁ, meant to correct talpaṁ at the end of the line; and opposite line 18 is mi.

Read: imā nārīr avidhavās supatnīr āñjanena sarpiṣā saṁ viśantu | anaśravo anamivās suratnā ā rohanu janayo yonim agre z 1 z ime vīrā avidhavās sujānaya āñjanena sarpiṣā saṁ sprśantām | anaśravo anamivās suratnās syonād yoner adhi talpaṁ ruheyuḥ z 2 z vyākaromi haviṣāham etāu tāu vrahmaṇā vy ahaṁ kalpayāmi | svadhām pitṛbhyo amṛtaṁ duhānām dīrghenāyuṣā saṁ imān †dihimām z 3 z yo no 'gñiṣ pitaro hr̥tsv antar āviveśāmartyo martyeṣu | mahyaṁ taṁ prati gr̥hṇāmi devaṁ mā so 'smān dvikṣata mā vayaṁ tam z 4 z apāvṛtyāgnīm gārhapatyaṁ kravyādā preta dakṣiṇā | priyaṁ pitṛbhyā ātmane vrahmaṇe kṛṇuta priyam z 5 z dvibhāgadhanam ādāya pra kṣiṇāty avartyā | agniṣ putrasya jyeṣṭhasya yaṣ kravyād anirāhitaḥ z 6 z ayajñiyo hatavarcā bhavati nāinena havir attave | chinatti kṛṣiṁ gām dhanam yaṁ kravyād anuvartate z 7 z bahu kruddhāiṣ pra vadanty ārtim mato 'nv eti ca | kravyād yaṁ agnir antikād anuvīdvān vitāvati z 8 z grāhyā gr̥hās saṁ sr̥jyante yat striyā mryate patiḥ | vrahmāiva vidvān eṣo yaṣ kravyādam nirā-dadhāt z 9 z 4 z

St 1. This is RV 10. 18. 7; it has viśantu as here, but Ś has sprśantām.

St 2. This stanza is not in any other saṁhitā but it seems that Kāuš.

72. 12 refers to it by the pratika ime jīvā avidhavāḥ sujāmayah. In d ruheyuḥ is Lanman's suggestion in WT.

St 3. In pāda b Ś has ajarām kṛṇomi; in d it has sṛjāmi, but below in 35. 4d the pāda has dadhāmi.

St 4. In pāda a Ś has apāvṛtya gārhapatyāt.

St 5. Pāda d in this stanza of Ś (st 35) is almost identical with d of its st 36, and it is possible that for that reason st 36 was accidentally omitted in Ppp.

St 7. In pāda c Ś has kṛṣyā gor dhanād.

St 8. Ś begins with muhur gṛdhyāiḥ, and has martyo nītya in b.

### 34

(Ś. 12. 2)

[f224b5] yad ri-[6]praṁ duritaṁ cakṛmī yaś ca duṣkṛtam. āpo mā tāvā śundhantv agnis saṅkusi-[7]kaś ca yaḥ tādharād udīcir ā vavṛtram prajānatiḥ pathibhir devayānāiḥ parva-[8]tasya ṛṣabhasyātha pṛṣṭhe navāś caranti sarathāḥ purāṇāiḥ agneḥ kravyā niḥ kra-[9]vyādardhyarā devayajamānaṁ vaha | imāṁ kravyāt pra veśād imān travyādan a-[10]nv agāt. | vyāghro kṛṇvānānāhan taṁ harāmi śivāparam. | antardhadevā-[11]nām paridhir manoṣyānām agnir gārhapatyobhayād antarā śrutāḥ jīvānā-[12]m agneḥ pratar dīrgham āyus pitṛṇām lokaṁ paramo yo tra | sugārhapatyō [13] vitapann arātir uṣām uṣā śrayaṁ śrayasiyāṁ dadhat. sarvān agne saha-[14]mānas sapatnān adṛṣām ūrjā rayim assāsu dhehi | imān indraṁ [15] vahnim paplam anv ārabhadhvaṁ sa yo vidvān vijahāti mṛtyum. | tenāpa [16] hāti śarmāpatantaṁ tena rudrasya pari pātāstām. | ahorātre anv e-[17]śi bibhṛa kṣesyas tiṣṭhan pratarāṇas suviraḥ anāturāṁ sumanas talpa bi-[18]bhram. | yog evi naḥ puruṣa-gandhir eyi te deveṣv āvr̥scante pāpāṁ jīvanti [19] sarvadā | kravyādam agnir antikād anividvān vitāvati | prayeva ma-[20]nasā pacati muhur āvartate punaḥ kravyādvyan agnir antikād āsvivāna-[f225a]vapate naḥam. z 5 zz

Read: yad ripraṁ duritaṁ cakṛma yac ca duṣkṛtam | āpo mābhāvāc | śundhantv agne saṅkusikaś ca yaḥ z 1 z tā adharād udīcir ā vavṛtran prajānatiḥ pathibhir devayānāiḥ | parvatasya ṛṣabhasyātha pṛṣṭhe navāś caranti sarathāḥ purāṇāiḥ z 2 z agne 'kravyān niḥ kravyādaṁ ṭvyarā devajanāṁ vaha z 3 z imāṁ kravyāt pra viveśamāṁ kravyādam anv agāt | vyāghrāu kṛtvā nānāhaṁ taṁ harāmi śivāparam z 4 z antardhā devānām paridhir manuṣyānām | agnir gārhapatya ubhayād antarā śrītaḥ z 5 z jīvānām agne pra tara dīrgham āyus pitṛṇām lokaṁ paramo yo 'tra | sugārhapatyō vitapann arātir uṣām-uṣām śreyāṁ śreyasīm dadhaḥ z 6 z sarvān agne sahamānas sapatnān ṭadṛṣām ūrjāṁ rayim asmāsu dhehi

z 7 z imam indraṁ vahniṁ paprim anv ārabhadhvaṁ sa yo vidvān vijahāti  
mṛtyum | tenāpa hata śarum āpatantaṁ tena rudrasya pari pātastām  
z 8 z ahorātre anv eṣi bibhrat kṣemyas tiṣṭhan prataraṇas suvīraḥ | anā-  
turān sumanasas talpa bibhraj jyog eva naṣ puruṣagandhir edhi z 9 z te  
deveṣv ā vṛścante pāpaṁ jivanti sarvadā | kravyād yān agnir antikād  
anuvīdvān vitāvati z 10 z preva manasā patati mūhur ā vartate punaḥ |  
kravyād yān agnir antikād aśva ivānuvapate naḍam z 11 z 5 z

St 1. In pāda c Ś has tasmāt where I have put °ābhāvāc, which is easy enough graphically but otherwise hardly as good as tasmāt.

St 2. In pāda d Ś reads saritaḥ purāṇiḥ, for which the reading of our ms would be an easy corruption.

St 3. Ś has nudā; perhaps we might read vadā.

St 4. Ś has ā viveśāyaṁ in ab; and nānānam in c.

St 5. In pāda d Ś has ubhayān; better than ours, if indeed ours can stand.

St 6. St the end of pāda b Ś has api gacchantu ye mṛtāḥ; our b appeared above as hymn 30. 8d. In d Ś omits śreyān and has dhehy asmāi at the end.

St 7. In pāda b Ś has āiṣām; Ppp may have had teṣām.

St 10. This is Ś st 50ab and 52cd; the next here is Ś 52ab and 50cd. Whitney remarked that patati in Ś 52a would be an improvement over pipatiṣati.

35

(Ś. 12. 2)

[f225a] ye śraddhayā dhanakāmyāṣ kravyādā samā samāsa-[2]te | te  
nānyeṣām kumbhīm pary ādadhati parvatā | iṣikām canati vyatvā tri-  
pañcam [3] daṇḍa naḷam. tān indredhma kṛtvā yamasyaṅniṁ nīr ādadhāu  
| haviṣ kṛṣṇā bhāga-[4]dheyam paśūnām sīmaṁ kravyād uta candranta  
āhuḥ māśas paṣṭvā bhāgadheyam havyam [5] nte nāvya jahvam satasva |  
pratyañcam arkaṁ pratyarpayitvā praviḍvān panthān uhy ā [6] cakāra  
| pravāsnīṣām aśūn yadeśa dirghenāyuṣā sam imā dihimām. [7] anu-  
ḍvāham paplam anu ārabhadhva sa yo nīr vaha duritād avadyāt. | ā rohatu  
sa-[8]vitun nāsa hiraṇam ṣaḍbhir ūrmibhir abhitit tirema | gobhis  
ṭare māmatim du-[9]revām yavenaksuyam puruhūta vidvān. | vayam  
rājānaṣ prathamā dhanānām ari-[10]ṣṭāsy arjunibhis tarema | pūrṇām  
nābhi ripra harābhi kumbham apām ramantr oṣadhī-[11]nān ghṛtasya |  
imām pātrer amṛtāir ā samagdhī sthirā vīrās sumanaso bhavantu [12]  
zz zz iti saptādaśakāṇḍe saptamo nuvākas samāptaḥ zz

In the right hand margin of f225a opposite line 9 is “svan.” meant to correct vidvān; and somewhat above it is na.

Read: ye ‘śraddhayā dhanakāmyāṣ kravyādā samāsa-te | te vā anyeṣām

kumbhīm pary ādadhathi sarvadā z 1 z iṣikām jaratīm iṣtvā †tripañcam  
daṇḍam naḍam | tām indra idhmaṁ kṛtvā yamasyāgnīm nir ādadhāu  
z 2 z aviṣ kṛṣṇā bhāgadheyaṁ paśūnām sīsam kravyād uta candram ta  
āhuḥ | maṣāṣ piṣtvā bhāgadheyaṁ havyaṁ te †nāvya gahvaraṁ sacasva  
z 3 z pratyāñcam arkaṁ pratyarpayitvā pravīdvaṁ panthām vi hy ā cakāra  
| pra vā amīṣām asūn dideśa dirghenāyuṣā sam imān dadhāmi z 4 z  
anaḍvāhaṁ paprim anv ārabhadhvaṁ sa vo nir vahad duritād avadyāt |  
ā rohata savitur †nāsa hiranyaṁ ṣaḍbhir ūrmibhir amatiṁ tarema z 5 z  
gobhiṣ †aremaṁ amatiṁ durevām yavena kṣudhaṁ puruhūta viśvām | vayaṁ  
rājānaṣ prathamā dhanānām ariṣṭāso vṛjanibhis tarema z 6 z pūrṇam  
nābhi ripraṁ harābhi kumbham apām rasam oṣadhīnām ghṛtasya | imān  
pātrāir amṛtāir ā sam aṇḍhi sthirā virās sumanaso bhavantu z 7 z 6 z  
iti saptādaśakāṇḍe saptamo ‘nuvākaḥ zz zz

St 1. In pāda a Ś has ‘śraddhā dhanakāmyāt.

St 2. In pāda b Ś has tilpiñjam.

St 3. In pāda d Ś has aranyānyā.

St 5. In pāda c Ś has nāvam etām; in d urvibhir.

St 6. This is RV 10. 42. 10 and Ś 7. 50. 7; in cd RV has rājabhiḥ  
° dhanāny asmākena ° jayema, and Ś has rājasu ° ° ariṣṭāso  
° jayema.

St 7. This is a variation of Ś 3. 12. 8. Pāda a can stand as I have  
given it; but Ś has nāri pra bhara: for b we have a slight variant of  
Ś 9. 4. 5b: in c Ś has pātīn amṛtenā.

36

(Ś. 12. 3)

[f225a13] pumān puṁso adhi tiṣṭha carma tatra hvayasva yatamā  
priyā te | yavantvāv agre [14] prathamam same u tad vām vayo yama-  
rājye samānam. tāvid vān tejas tad vīryā-[15]ni tāvaś cakṣus tadidā  
vājīnāni | agniṁ śarīraṁ sajate yad āidho a-[16]dhā pakvena mithunā  
sambhavātha | sam asmin loke sam u devayāne so smā [17] smete yama-  
rājye pūtaṣ pavitrāir api tad vayasā yad yad eto yadi vām sambabhū-  
[18]va | āpaṣ putraso abhi samviśadhvam imān jīvaṁ jīvadhatyāt  
sametā | tāsām bha-[19]jadhvam amṛtaṁ yad āhur yam odanam pacati  
vo janitrim. z om yam odanam pa-[20]cati vo janitri z z om ta vaṣ pitā  
pacati yaṁ ca mātā aripṛā [21] nir a mumugdhī śamalā ca vāca | saho-  
danasā śatadhānas svargad ubhaṁ vyā-[f225b]pi nabhāsī mahitvā ubhe  
nabhāsī ubhayoś ca lokān ye arjunā nābhaṁvitas sva-[2]rgāḥ z 9 z teṣām  
jyotiṣmān madhumān yo gre tasmin putrāir jarāsi sam śra-[3]yathām.  
| prācīm prācīm pradīśīm ā rabhetām setām lokam śraddhadhānā sr-

[4]jante | *mimāthām pātra tad vām pūrṇam astu śivām pakvaṣ pitryā-  
yaṇety āmayat.* [5] *dakṣiṇām diśim abhirakṣamāṇo paryāparyāvartayatām  
adhi pātram etat.* [6] *tasmāi vānyapaṣ pitrbhis saṁvidānaṣ pakvāya  
śarma bahulitni yaśchāt.* | [7] *pratīcī diśām iha mudvalam vā yasyām  
somo apāmṛlatā ca | tasya* [8] *mimāthām sukrṭasyacetādhā pakvena saha  
sa suvema | uttarām rāṣṭram praj\*-*[9]*yam uttarāvad diśām ucīḥ kṛṇavan  
no agram.* | *pañktiś chandaṣ puruṣo babhūva* [10] *viśvāir viśvāṅgāis saha  
sambhavema z 1 z*

Peeling of bark has defaced the right hand end of f225b8 and perhaps also of f225b7.

Read: *pumān pumso adhi tiṣṭha carma tatra hvayasva yatamā priyā  
te | yāvantāv agre prathamam sameyathus tad vām vayo yamarājye  
samānam z 1 z tāvad vām tejas tāvad vīryāṇi tāvac cakṣus tatidhā vājināni  
| agniś śarīram sacate yad āidho adhā pakvena mithunā saṁ bhavāthaḥ  
z 2 z sam asmin loke sam u devayāne saṁ smā sametaṁ yamarājyeṣu |  
pūtāu pavitrārī api tad dhvayethām yad-yad reto adho vām sambabhūva  
z 3 z āpaṣ putrāso abhi saṁviśadhvam imam jivam jivadhanyāḥ sametya  
| tāsām bhajadhvam amṛtam yam āhur yam odanam pacati vo janatī  
z 4 z yaṁ vaṣ pitā pacati yaṁ ca mātā riprān †niramumugdhī śamalāc  
ca vācaḥ | sa odanaś śatadhāras svarga ubhe vyāpa nabhasī mahitvā z 5 z  
ubhe nabhasī ubhayāñś ca lokān ye arjunān abhy anvitās svargāḥ | teṣām  
jyotiṣmān madhumān yo 'gre tasmin putrārī jarasī saṁ śrayethām z 6 z  
prācīm-prācīm pradīśam ā rabhetām etam lokam śraddadhānās sṛjante |  
mimāthām pātram tad vām pūrṇam astu sa vām pakvaṣ pitryāna etv āmo  
yaḥ z 7 z dakṣiṇām diśam abhinakṣamāṇau pary āvartethām abhi pātram  
etat | tasmāi vām yamaṣ pitrbhis saṁvidānaṣ pakvāya śarma bahulam ni  
yacchāt z 8 z pratīcī diśām iyam id varam yā yasyām somo adhipā  
mṛḍitā ca | tasyām mimāthām sukrṭas sacethām adhā pakvena saha  
saṁsuvema z 9 z uttarām rāṣṭram prajayam uttarāvad diśām udīcī  
kṛṇavan no 'gram | pañktiś chandaṣ puruṣo babhūva viśvāir viśvāṅgāis  
saha sambhavema z 10 z 1 z*

St 1. In pāda a Ś has carmehi.

St 2. In pāda d Ś has pakvān mi°; see below, 41. 5 (Ś st 55c).

St 5. In pāda b Ś has nirmuktyāi.

St 6. In pāda b Ś has yajvanām abhijitāḥ svargāḥ; our text is no better but can stand.

St 7. Pādas cd are new.

St 9. For pāda d Ś reads as in its st 2; see note above.

St 10. In pāda c I feel sure that the ms had prajā° not prajā°, for at the break there is visible the first part of the sign for jā.

## 37

(Ś. 12. 3)

[f225b10] dhruvajraṁ namo vastv asmāi śi-[11]vā putrebhyas taṁ mahyam astu | mā no devy adite viśvavāra yadāva gopābhi [12] rakṣa pakvam. | piteva putrān abhi taṁ sadaśva naś śivā no vātā iha vāya-[13]ntu śāgmā | yam odanaṁ pacate devato iha tan nas tapa tata satyam ca vittam | ya-[14]d vat kṛṣṇaś śakuneha gatvā rudri nantum balāsi sāda | dāsi vā yad ā-[15]radhastā śchamaṁgata ulūkhalaṁ musulam śundhatāpaḥ vayam grāvā-[16]ś pratisprativraddhno vayodhās pūtaś pavitrāir apa hantu rakṣaḥ ā roha carma [17] mahi śarma yacha mā dampatī pūtram agam ni gāthām. | vanaspatis saha de-[18]vāin na āgam rakṣaś piśācām apabādhamānaḥ sāuśchāyātāiś pra vadāti [19] vācam tena lokam api sarvān jayemṛ sapta medhās paśavaś pari grhṇa-[20]n ya eśām medhassthān ubha yaś cakarṣā | trayastrīṁśad devatās taṁ srjante [f226a] sa nas svargam abhi neśi lokam. svargam lokam abhi no nayāmi sam rājāyās sa-[2]ha putrāis syāma | grhṇāmi hastam anv ayita tra mā nas tārī nirṛtin no rātiḥ grā-[3]hīm pāpmānam athi tā ayāma tamo vṛsyā pra varāsi valgur vānaspatyas sambhr-[4]ta usriyāsir mā taṇḍulāṁ vi śarāir devayantam. | viśvavyacāmṛtaprṣṭho bha-[5]viṣyam sayonir lokam upa yāhi vidvā | varṣavṛddham upa yaścha śūrpe dviṣam ba-[6]lāvāpa naḍ vanaktuṣka trayo lokās saṁmito vrahmaṇena na dyāur evāso prthivyām a-[7]ntarikṣam. aṅśūn gr̥bhītān mana saṁ rabhetām a pyāyanto punar ā yantu śirpaḥ z [8] z z z

Read: dhruvā virāṇ namo vā astv asyāi śivā putrebhya uta mahyam astu | sā no devy adite viśvavāra †yadāva gopā abhi rakṣa pakvam z 1 z piteva putrān abhi taṁ sajasva naś śivā no vātā iha vāntu śāgmāḥ | yam odanaṁ pacate devate iha tan nas tapa uta satyam ca vittam z 2 z yad-yat kṛṣṇaś śakuna eha gatvā tvaran viṣaktum bila āśasāda | dāsi vā yad ārdrahastā samaṁta ulūkhalaṁ musalaṁ śundhatāpaḥ z 3 z ayaṁ grāvā pr̥thubudhno vayodhās pūtaś pavitrāir apa hantu rakṣaḥ | ā roha carma mahi śarma yaccha mā dampatī pūtram agham ni gāthām z 4 z vanaspatis saha devāir na āgan rakṣaś piśācām apabādhamānaḥ | sa ucchrayātāi pra vadāti vācam tena lokān abhi sarvān jayema z 5 z sapta medhān paśavaś pari grhṇan ya eśām medhasvān uta yaś cakarṣā | trayastrīṁśad devatās tān sajante sa nas svargam abhi neśi lokam z 6 z svargam lokam abhi no nayāsi sam rājāyās saha putrāis syāma | grhṇāmi hastam anv āitv atra mā nas tārīn nirṛtir mo ‘rātiḥ z 7 z grāhīm pāpmānam ati tān ayāma tamo vyasya pra vadāsi valgu | vānaspatyas sambhr̥ta usriyābhir mā taṇḍulāṁ vi śarāir devayantam z 8 z viśvavyacā gr̥haprṣṭho bhaviṣyan sayonir lokam upa yāhi vidvān | varṣavṛddham upa yaccha śūrpaṁ

tuṣaṁ palāvān apa tad vinaktu z 9 z trayo lokās saṁmitā vrāhmaṇena  
dyāur evāsāu prthivy antarikṣam | aṁśūn gr̥bhītvānu saṁrabhetham  
āpyāyanto punar ā yantu śūrpam z 10 z 2 z

St 1. In pāda d Ś begins irya iva.

St 2. In pāda a Ś has abhi saṁ svajasva; our text can be translated.

St 3. In pāda b Ś has tsaran viṣaktam.

St 7. In pāda b Ś has jāyayā saha.

## 38

(Ś. 12. 3)

[f226a8] prthag rūpāṇi bahudhā paśūnām ekarūpo bhavati saṁ samr-  
[9]ddhyām. etām tvacaṁ lohinīm tām nudetānbhyāvā śundhāti malagāiva  
va-[10]strā janitriva prati hiraṇyāsi sūnū san tvā dadhāsi | prthivīm  
[11] prthivyām uśaṣ kumbhī venyaṁ sañcarantām yajñāya dhīrā jayanā  
triṣa-[12]ktāḥ bhūmyām bhūmim adhi dhārāyāmi tanūsamānā vikṛtā  
ta eṣā | yad ya-[13]d yuktam taṁ likhitam arpaṇam ca tena mā śusror  
apa tad vipāsi agniṣ pa-[14]ñca rakṣatu tvā purastād indro rakṣād  
dakṣiṇato marutvā somas tvā dṛuhā dha-[15]raṇe pratīcyām uttarās tvā  
varuṇasyām dadāte | a yantu divaṣ prthi-[16]vyaṁ sṛjante bhūmyā  
sṛjante yas tv antarikṣam. | śuddhā satis tām śundhanty eva tā [17] nas  
svargam abhi lokam nayanti | pūtās pavitrāṣ pavante atrā divaṁ ca  
yamca pr-[18]thivyaṁ ca dharmaṇā | tā jīvalā jīvadhānyāt sametā  
pātrāsiktāt pary agni-[19]r andhyām. | uteva prabhṛvīr uta sasyahā ca  
uta śukrā śucayās cāmṛtā ca | [20] tā odanam dāmpatibhya pratiṣṭhāpas  
sikṣanti prapatā munātha tadyo dhamṇy abhi va-[f226b]lganti taprā  
phenam asyañca bahulam ca bindum. yoṣeva dṛṣṭvā patim ṛtviyā vāi-  
[2]stāis taṇḍulāir bhavatā samāpa | utthāpayas sidato vudhna enādbhīr  
ātmānām a-[3]bhi jītaṁ sṛjantām. | āmāsi pātram udakam yad itam  
pitā taṇḍulā-[4]ṣ pradīśo yatāinām. z 2 z

In the right hand margin of f226a opposite line 10 is mi correcting dadhāsi; opposite line 18 is dhātyā, while over the nyā of jīvadhānyāt is tyām interlinear. In the lower margin directly below tadyo is tabhyo and below that is saṁ. Above °cyām utta° in line 15 is interlined cyāmutta. In the left hand margin of f226b opposite line 3 is jyantyām.

Read: prthag rūpāṇi bahudhā paśūnām ekarūpo bhavati saṁ samrddhyā  
| etām tvacaṁ lohinīm tām nudeta ṭnbhyāvā śundhāti malaga iva vastrā  
z 1 z janitriva prati raṇyāsi sūnuṁ saṁ tvā dadhāmi prthivīm prthivyā |  
ukhāṣ kumbhīr vedyām saṁ carantām yajñāyudhāir ājyenātiṣaktāḥ z 2 z  
bhūmyām bhūmim adhi dhārāyāmi tanūs samānā vikṛtā ta eṣā | yad-yad  
yuktam likhitam arpaṇam ca tena mā susror apa tad vapāsi z 3 z agniṣ

pacan rakṣatu tvā purastād indro rakṣād dakṣiṇato marutvān | somas tvā  
 ḍrñhād dharape pratīcyā uttarāt tvā varuṇas saṁ dadāte z 4 z ā yanti  
 divaṣ pṛthivīm sajante bhūmyās sajante adhy antarikṣam | śuddhās satīs  
 tām śundhanty eva tā nas svargam abhi lokam nayanti z 5 z pūtāṣ pavī-  
 trāis pavante abhrād divaṁ ca yanti pṛthivīm ca dharmanā | tā jīvalā  
 jīvadhānyās sametāṣ pātra āsiktāṣ pary agnir aṁdhām z 6 z uteva pra-  
 bhvīr uta saṁmitāsa uta śukrās śucayaś cāmṛtāsaḥ | tā odanam dāmpa-  
 tibhyām pratiṣṭhā āpaś śikṣantiṣ prapāta sunāthāḥ z 7 z udyodhanty abhi  
 valganti taptāḥ phenam asyanti bahulam ca bindum | yoṣeva ḍṛṣtvā  
 patim ṛtviyā yāitāis taṇḍulāir bhavatā sam āpaḥ z 8 z utthāpaya sīdato  
 budhna enān adbhir ātmānām ṭabhijitām sajantām | amāsi pātram  
 udakam yad etan mitās taṇḍulāṣ pradiśo yad imāḥ z 9 z 2 z

St 1. In pāda d Ś has grāvā śumbhāti.

St 2. In pāda c Ś has ukhā.

St 3. For pāda a see Ppp 5. 40. 3b and 14. 3. 9b; in c Ś has dyuttam  
 and arpanena.

St 5. In pāda c Ś has tā u for our tām; the latter may refer to a  
 kumbhi.

St 6. In pāda d indhām as in Ś would seem more natural.

The 28th stanza of Ś has been omitted, perhaps by accident.

39

(Ś. 12. 3)

[f226b4] pra yaścha sarṣam tvarayā harantv ahiṁsantv odhī-[5]rṣātu  
 sarvam. | somo yāsām pari rājyām bābhuvāmanvatā viro medho bhavantu  
 | [6] navam barhir odanāya strñhatat priyam hṛdayaś cakṣuṣo valguv  
 astu | tatra dē-[7]vāis saha devāir viśantum imām prāśnantu dakṣiṇato  
 niśadya | vanaspate sti-[8]rṇam ā sīda barhir agniṣṭomāis sasya bhāu  
 devatābhiḥ tvaṣṭeva rūpaṁ sukrtaṁ [9] mudatrāinā hyāṣ pari pātre  
 dadṛśyām. | dhartā dhriyasya dharuṇe pṛthi-[10]vyāpyutam tvā devatās  
 cāvayantu | tam dāmpatī jīrantāu jīvaputrā u-[11]dvāsayaṭhaṣ pary agni-  
 dhānām. | ṣaṣṭām śaradbhyaṣ pari dadhmā enam sa-[12]ṣ pakvenābhy  
 aśnutātāi z upāinam putrān pitaras ca sīdāmi mam svargam [13]  
 gamayānnam agne sarvān samāgān abhicikya lokān yāvantaṣ kāmān  
 sa-[14]mitāu purasthāt. | vi gāyathām āyavanam candrādya ekasmin  
 pā-[15]tre ty uddharenam. | upa sprñhi prathayā purastād gṛtēna  
 pātram a-[16]bhi ghārayedam. | avāsrevo asurā daraṇam stvarasva-[17]r  
 imām devāso bīrñikarāthaḥ apāskārūr akaro lokam etam uruṣ pr-[18]thus  
 svā samas svargaḥ tasmin supanno mahiṣaś śrayātāi devayānam devatā-  
 [19]bhyaṣ pra yaśchāt. | yadyad jāyā pacati tat paraṣ paraṣ patir vā jāya



u-[20]ta cat tirah san tat srjetām saha vān tad astu samrādhayantāu saha loka-[21]m etam. | yāvanto ssāt prthivyām srjyante smāt putrāt parye mambabhuvuḥ [f227a] sarvāsvān upa pātre huyethām nābhiṇ canānāḥ camivasvamāyam.

On f226b over candrādya in line 14 is an interlinear correction ndra; similarly over apāskārāir in line 17 is ska. In the left hand margin opposite line 17 is barhi, to correct bīrhikarāthaḥ, and below it is dhaḥ.

Read: pra yaccha parśum tvarayā harantv ahiṇsata oṣadhīr dāntu sarvam | somo yāsām pari rājyaṁ babbhūvāmanyutā vīrudho me bhavantu z 1 z navām barhir odanāya stṛnīta priyaṁ hṛdaś cakṣuṣo valgv astu | tatra devāis saha dāivīr viśantv imām prāśnantu dakṣinato niṣadya z 2 z vanaspate stīrṇam ā sīda barhir agniṣṭomāis saṁmito devatābhiḥ | tva-ṣṭreva rūpaṁ sukṛtaṁ svadhityāinā ehaṣ pari pātre dadṛśyām z 3 z dhartā dhryasva dharuṇe prthivyā acyutaṁ tvā devatās cyāvayantu | taṁ dāmpatī jīvantāu jīva-putrā udvāsayātas pary agnidhānāt z 4 z ṣaṣṭyā śaradbhiḥ pari dadhma enaṁ svas pakvenābhy aśnavatāi | upāinaṁ putrāḥ pitaraś ca sīdān imām svargaṁ gamayāntam agneḥ z 5 z sarvān samāgan abhijitya lokān yāvantaḥ kāmās tsaṁitāu purasthāt | vi gāhethām āyavanaṁ ca darvy ekasmin pātre dhy uddharāitam z 6 z upa stṛpihi prathayā purastād ghr̥tena pātram abhi gharayāitat | vāsrevosrā taruṇaṁ tstarasvar imām devāso bhīhiṇkarātha z 7 z upāstārīr akaro lokam etam uruṣ prthuś cāsamas svargaḥ | tasmin suparno mahiṣaś śrayātāi devayānaṁ devatābhyaḥ pra yacchāt z 8 z yad-yaj jāyā pacati tvat paraḥ-paraḥ patir vā jaye tvat tirah | sam tat srjethām saha vām tad astu samrādhayantāu saha lokam etam z 9 z yāvanto smāt prthivīm sajante smāt putrāḥ pari ye sambabhuvuḥ | sarvāns tān upa pātre hvayethām nābhiṁ jānānāś śiśavas samāyān z 10 z 4 z

St 1. In pāda b Ś has parvan, better than sarvam: in d Ś has no vīrudho.

St 2. In pāda c Ś has tasmin devāḥ, and in d ṛtubhir for dakṣinato.

St 3. In pāda d Ś has dadṛśrām which Whitney calls wholly unsupported.

St 5. For pāda a Ś has a different pāda.

St 6. In pāda a Ś has samāgā abhi°: Lanman in WT p. lxxxviii calls the end of b a "wholly unintelligent corruption" of the Ś text sam atīrṇas tān. In c Ś has darvir.

St 7. In pāda c stanasylum as in Ś may be intended.

St 8. In pāda d Ś has devā enaṁ.

St 10. In pāda a Ś has asyāḥ, and in b asmat.

## 40

(Ś. 12. 3)

[f227a1] vasor yā dhārā [2] madhunā sumaktā ghṛtena misrā amṛtasya dhāmayaḥ sarvās tāva rundhe svargaḥ ṣa-[3]ṣṭyā caraścha nidhitābha-yaśchāt. | nidhin nidhipādbhīnam iśchādanīsrā vrata [4] svamtvanye | asmābhir dattam nihitas svargas tribhiḥ kāṇḍāis triyaṁ svargān urukṣat. | [5] agne rakṣas tapa yad vadevaṁ kravyāḥ piśācā iha sāt prathapāthaḥ nudāmedhi-[6]m avirūdhmo smad ādityā no āṅgirasas sacantām. | ādityebhyo ṅgirebhyo ma-[7]dhyatām ghṛtena viśvaṁ prati vedayāmaḥ śuddhahastāu vrāhmaṇasyānihatye-[8]dām svargaṁ suktāvapītham. idam kāṇḍam uttamam prāpam asyāsmān lakā-[9]t parameṣṭhī samāpa | ā siṁca sarpir ghṛtavat samaktrī yeṣa bhāgo ṅgi-[10]raso no tra | satyāya ca tapase devatābhyo nidhiyaṁ śevadhim pari dadhma etam. [11] mā no dyūvate va gāt mātariśvā mā stānya\*\*srjatā parāpat. na kilvi-[12]śam atra nādhāro stu na yan mitrāis samamāna ehi | paktāraṁ pakva punar ā vi-[13]śāsy anūnam pātraṁ nihataṁ no astu | aham pacāmy aham ud vadāmi mamed aka-[14]rmaṁ karuṇe pi jāyāḥ kāumāro loko janiṣṭa putro anv ārabhetām vāya utva-[15]dāvat. priyaṁ priyāṇāṁ kṛṇavāma eṣat tamas te yantu yatra me dviṣanti | [16] dhenur anaḍvān vayova danyāt pāurusēyam ama mṛtyuṁ nudantu | tam agnayo vidun ni-[17]yo niyo oṣadhīḥ srjate yaś ca sindhum. yāvanto devā divyā tapanti hi-[18]raṇyaṁ jyotir dadhatu babhūva z 5 z

The last character of line 10 is somewhat out in the margin; in the same margin, opposite line 13, is syi, probably to correct the beginning of the line.

Read: vasor yā dhārā madhunā samaktā ghṛtena misrā amṛtasya dhāsayaḥ | sarvās tā ava rundhe svargaḥ ṣaṣṭyāṁ śaratsu nidhipā abhīchāt z 1 z nidhim nidhipā abhy enam icchād anīśvarā avratās santv anye | asmābhir datto nihitas svargas tribhiḥ kāṇḍāis trīn svargān arukṣat z 2 z agne rakṣas tapa yad videvaṁ kravyāt piśāca iha mā prathāti | nudāma etam ava rundhāmo smad ādityā no āṅgirasas sacantām z 3 z ādityebho 'ṅgirobhyo madhv idam ghṛtena viśvaṁ prati vedayāmaḥ | śuddhahastāu vrāhmaṇasyānihatyāitām svargaṁ suktāv apītham z 4 z idam kāṇḍam uttamam prāpam asya yasmāl lokāt parameṣṭhī samāpa | ā siṁca sarpir ghṛtavat samāndhy eṣa bhāgo 'ṅgirasas no 'tra z 5 z satyāya ca tapase devatābhyo nidhim śevadhim pari dadhma etam | mā no dyūte 'va gān mātariśvā mā smānyasmā ut srjatā purā mat z 6 z na kilbiṣam atra nādhāro 'stu na yan mitrāis samamamāna eti | paktāraṁ pakvaḥ punar ā viśāsy anūnam pātraṁ nihitam no astu z 7 z aham pacāmy aham ud vadāmi mamed u karman karuṇe 'pi jāyā | kāumāro loko 'janiṣṭa putro

anv ārabhetām vāya uttarāvat z 8 z priyam priyānām kṛṇavāma eṣat  
tamas te yantu yatame dviṣanti | dhenur anaḍvān vayo-vaya †danyāt  
pāuruṣeyam apa mṛtyum nudantu z 9 z tam agnayo vidur anyo 'nyam  
ya oṣadhīs sajate yaś ca sindhūn | yāvanto devā divyā tapantu hiraṇyam  
jyotir dadhato babbhūva z 10 z 5 z

St 2. In pāda b Ś has santu ye 'nye.

St 3. In pāda a Ś has agnī ° tapatu: in b pra pāsta; we might read  
here paprathat. In c Ś has rudhmo, and our suggestion seems quite as  
good.

St 4. In pāda b Ś has miśram.

St 6. In pāda c Ś has mā samityām; perhaps mā taruṣyām would  
be acceptable.

St 7. In pāda c Ś has viśāty.

St 8. In pāda a Ś has aham dadāmi; Lanman in WT thinks that  
the Ppp reading suggests aham u dadāmi as the true reading.

St 9. In pāda c Ś has vayo-vaya āyad eva; we might read °vayo  
yad āyāt.

St 10. In pāda d dadhato is Lanman's suggestion.

#### 41

(Ś. 12. 3)

[f227a18] eṣā tvacām puruṣe sam babbhūva ana-[19]gnās sarve paśavo  
ye nye | kṣetrenātmānam pari dhāpayet. | āmotam vāso mukham  
o-[20]danasya yad akṣeṣu vadasi yat samityām yad vā dhane anṛtam  
vittakāmyā | samā-[f227b]nam tantum saha samvasānas tasmin sarvam  
śamalam śadayātaḥ varṣam vanuṣvāpi [2] gaścha devāṅs tato dhūmam  
pary utpātayāmi viśvavyacā viśvakarmā svargas sayo-[3]nin lokam upa  
yāhy ekam. tannas svargo bahudhā vi cakrire yathā virālma-[4]ny anya-  
varṇā | apājahitu kṛṣṇām ruṣatim pumāno yā lohinī tāmn te a-[5]gnāu  
juhomi | prācyāi diśe agnaye dhipataye sitāya rakṣattre ādityāyu-  
[6]ṣmatayetaṁ pari dadhma | tan no gopāyantāssākam etor mṛṣtam no  
tva jarase [7] na eṣataḥ jarā mṛtyave pari no dadhātṽ adhā pakvena saha  
sambhavema | da-[8]kṣiṇyā diśe indrāye dhipataye tirsarāje nvakṣattre  
vasubhya iṣu-[9]mabhya etam. pratici diśe varuṇyādhipataye prajākave  
rakṣattre mi-[10]ttrāyuṣmatayetaṁ | udicyāi diśe somāyādhipataye sva-  
jāya rakṣa-[11]ttre vātāyuṣmatayetaṁ. | dhruvāyāi diśe viṣṇave dhipataye  
kulmāsa-[12]grivā rakṣattre virudbhya iṣumabhye etam. ūrdhvāyāi diśe  
vṛhaspataye [13] dhipataye śvitrāya rakṣattre aśanabhya iṣusatibhya etam  
pari dadhma | tan no [14] gopāyantāssākam eto dṛṣtam no tra jarase na  
neṣat. jarā mṛtye pa-[15]ri no śvānv adhā pakvena saha sambhavena |

cikituṣaś cid atra kavīn pṛcchāmi vidvāno na vidvān | vi yas tastambha  
 ṣaḍ imā rajāṁsy ajasya rūpe kim api svid ekam z 6 z iha vṛavītu ya īm  
 aṅga vedāsyā vāmasya nihitaṁ padaṁ vḥ | śīrṣṇaḥ kṣīraṁ duhrate gāvo  
 asya vavriṁ vasānā udakaṁ padāpuḥ z 7 z mātā pitaram ṛta ā babhāja  
 dhity agre manasā saṁ hi jajñe | sā bibhitsuṛ garbharasā nividdhā  
 namasvanta id upavākam īyuh z 8 z yuktā matāsīd dhuri dakṣiṇāyā  
 atiṣṭhad garbho vṛjaniṣv antaḥ | amīmed vatso anu gām apaśyad viśva-  
 rūpyaṁ triṣu yojaneṣu z 9 z tisro mātṛs trīn pitṛn bibhrad eka ūrdhvas  
 tasthāu nem ava glāpayanti | mantrayaunte divo amuṣya pṛṣṭhe viśvavidāṁ  
 vācam aviśvaminvām z 10 z 1 z

The hymn Ś 9. 9 appears also as RV 1. 164.

St 3. In pāda c RV and Ś have navante.

St 5. As a present tanvire would seem to be similar to invire, pinvire etc.; cf. Whitney's Sk. G. 699b.

St 6. In pāda b the reading of the ms points to vidvāno as in Ś; Whitney remarks that this is probably a corruption of vidmane of RV.

St 8. In pāda b jajñe is quite as good as jagme of RV and Ś.

St 10. This stanza, in fact the whole hymn, is discussed by Edgerton in *Studies in Honor of Maurice Bloomfield*, p. 129, and *Vedic Variants*, vol. 2.

## 67

(Ś. 9. 9)

[f187b16] dvādaśāraṁ na hi taj jarāya [17] varvartya cakram pari  
 bhyām ṛtasya | ā putrā agne mithunāso atra sapta śa-[18]tāni viṁśatis ca  
 tasthuḥ pañcapādaṁ pitaram dvādaśākṛtīm deva āhuḥ pa-[19]re ave  
 puriṣiṇaṁ | atheme anya upari vicakṣaṇaṁ saptacakre ṣaḍa-[20]ra āhur  
 arpitam. | pañcāre cakre parivartamāne saṁ ā rohani bhuvanāni [21]  
 viśvā | tasya nākṣat tapyate bhūribhāras sanād eva na śchidyate sanābbhiḥ  
 [f188a] saneme cakram ajaraṁ vivāvṛta uttānāyām daśa yuktā vrajanti  
 | sūryasya cakṣuḥ raja-[2]sāity āvṛtaṁ yasminn āpitā bhuvanāny āpitā  
 sākāṁjānāhuḥ pratham āhur ekajaṁ ṣaḍ i-[3]d yamā ṛṣayo devajā iti  
 teṣāṁ iṣṭāni nihitāni dhāmasaḥ sthātṛe rejante [4] vikṛtāni rūpaśaḥ  
 stryayās satis taṁ ta me puṁsa āhuḥ paśyanaskāṇāṁ abhito vi [5]  
 didamtaḥ kavir yaṣ putras sa īm ā ciketa | yas tvā vijānīt sa pituḥ pitṛsat.  
 | [6] avaṣ pareṇa para enāvareṇa padā vatsaṁ bibhrati gāur id asthāt. |  
 sā kadri-[7]cī kaṁ svid ardhaṁ parāgāt sa kva syas sayūthe nahi dūthe  
 asmin. | avarpareṇa pi-[8]turaṁ yo asyānuveda para enāvareṇa gūhya-  
 māna guhya pra vocat. devaṁ manaḥ koto a-[9]dhi prajātaṁ ye arvāñcas  
 tāñ ya arvāñca āhur ye parāñcas tāñ u arvāca āhuḥ [10] indraś ca yā  
 cakrathus somapā dharā nī yuktā rajaso vahanti | dvā suparṇā su-



सत्यमेव जयते



सत्यमेव जयते